WITHDRAWN

July

UNITY

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In this issue

Unity and the New Race
by Charles Fillmore

Ideas in Trust
by Gardner Hunting

A magazine devoted to Christian healing

In the name of Jesus Christ I proclaim to myself and all mankind "I will: be thou made clean."

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
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Unity and the New Race

By CHARLES FILLMORE

To one who gains even a meager quickening of the Spirit within, Christianity ceases to be a theory; it becomes a demonstrable science of the mind

We must not anticipate better social and economic conditions until we have better men and women to institute and sustain those conditions

Spiritual discernment reveals that we are in the dawn of a new era, that old methods of supply and support are fast passing away, and that the new is waiting to be brought forth

THE PIONEERS OF CHRISTIANITY had no more striking evidences of the power of the Spirit working in human affairs than present-day disciples have had. As the early followers of Jesus made healing of the sick the most appealing evidence of their divine authority, so today we have greater multitudes than they had testifying that they have been restored to health after the healing systems of men had failed.

However, we who have discerned what Jesus called the "mysteries of the kingdom" unitedly proclaim that healing is merely a preliminary step in the unfoldment of the soul of man, in which he reveals his power over the body. A very much greater revelation will ensue when man discovers that his conquests in the earthly domain are to be followed by mastery of a kingdom of invisible but near-by mind forces. As Jesus informed Peter, "whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Christianity, taught and demonstrated as Jesus taught and demonstrated it, is the revelation of the majesty of man. When taught and exemplified by a trained Unity student

Christianity lifts man from the human to the divine.

As Jesus was transfigured before His disciples, so the doctrine He taught transforms man. As discerned by Paul, we are transformed by the renewing of our mind. And as the mind is the man, we are wholly changed from material to spiritual thinking by a change of mind.

We do not wish to argue about the truths of Christianity or to exhort you to a blind belief in its doctrines, but rather to prove its mighty works in restoring us to sanity and wholeness spiritually and physically. Christ Truth, it seems to me, is of vastly greater importance than any amount of theorizing about the existence of heaven or hell, or life after death, or how we should partake of the sacrament, or whether we should be sprinkled or plunged in order to be saved. Although Jesus deemed healing the sick, casting out demons, and the like to be merely signs of the power of Spirit working in man, He commanded His disciples to go forth and perform these preliminary works. To one who gains even a meager quickening of the Spirit within, Christianity ceases to be a theory; it becomes a demonstrable science of the mind.

We are all divinely religious, but that innate craving for spiritual things expresses itself according to our emotional or our intellectual bias. Those who express their nature intellectually are apt to be narrow in their dogmatic forms and ceremonies. Those who tend to express themselves emotionally are carried away by an enthusiasm that ebbs and flows with the tide of human feelings. But those who open both head and heart to the outflow of the Spirit become divinely balanced religiously and express the higher self logically and truthfully. When this combination is attained by the individual, he has an understanding of Truth universal and he can then discern the real spiritual facts in all religions. It was such a comprehensive soul that Jesus saw would understand His statement "Ye shall know the truth, and the truth shall make you free."

UNITY POINTS THE WAY to this perfect balance in the expression of the spiritual man in the unfoldment of the natural man.

Unity is not a new religion, but an interpretation of Christianity. We claim that the teaching of Jesus has not been applied in its fullness, that the supernatural forces in man have been submerged by the intellect, and that but a mere morsel of the bread from heaven has been given to the hungry souls and bodies of the human family.

The early followers of Jesus were taught directly by Spirit and empowered to do the marvelous works that He did. They proved by their works that they had achieved unity with a spiritual kingdom, which Jesus promises to all who follow Him, in casting out the limitations of human ignorance and putting on the understanding of Truth.

It is sometimes claimed by those who are not familiar with its teaching that Unity does not accept some of the fundamental beliefs of Christianity, such as the atonement, the divinity of Jesus Christ, the sacraments, such as baptism, and so forth. Unity does accept all these fundamentals of Christianity; not only believes in them but explains their spiritual meaning and physical application. The leaders in the popular churches of today differ widely in their interpretations of these fundamentals. However, in its spiritual sense all that is now taught in the church is true and can be demonstrated by those who conform to the divine law in thought and word.

That the truths of religion are spiritual is admitted by all its adherents; also that spiritual things must be spiritually discerned. Right here is found the diversity of opinion about the meaning of much that Jesus taught. Instead of searching for the spiritual meaning, His interpreters take His words intellectually and literally, thus missing their most vital and practical application to human needs. For example, Jesus Christ was of dual nature up to the time of His ascension, when the two natures were merged into one spiritual

identity. As He was united wholly with the Father at the climax of His evolution out of the natural man into the divine man, so we who follow Him in the regeneration, shall also be united wholly with the Father. This is the atonement or "at-one-ment" that was perfected in Him and that is to be consummated in us when we have fulfilled the divine law as He fulfilled it.

Christ is the name of the spiritual and Jesus the name of the natural man in the Master, Christ Jesus. Without Christ Jesus, the great example, forerunner, and helper, none of us can attain the goal of human endeavor, which is complete unity with the Father.

UNITY DOES NOT ACCEPT the popular belief that Jesus Christ died on the cross. The crucifixion represents the death of the natural man, who is swallowed up by the divine man. So Jesus began actually to live when He eliminated or "crossed out" His mortal consciousness on the cross. The dynamic power of the supermind in man has been sporadically displayed by men and women in every nation under the sun. It is usually connected with some religious rite in which mystery and priestly authority prevail. The so-called "common herd" are kept in darkness with respect to the source of the superhuman power displayed by so-called adepts or holy men. But we have seen a "great light" in the discovery by physical scientists of the luminiferous ether. This discovery has not only disrupted the former mechanical science based on the atomic theory, but it has also given Christian metaphysics a new understanding of the dynamics back of Spirit.

Science now postulates space as the source of life, instead of matter. It says that the very air is alive with dynamic forces that await man's grasp and utilization, that these invisible yet omnipresent energies possess potentialities of every kind far beyond our most exalted conception. What we have been taught by religion about the glories of heaven pales into insignificance when compared with the potentialities of this kingdom of the luminiferous ether. We are told by

Bellamy in his famous prophecy in story "Looking Backward." But a new and higher civilization will be developed only through the efforts of higher and finer types of men and women. So we must not anticipate better social and economic conditions until we have better men and women to institute and sustain those conditions. Philosophers and seers have looked forward to a time when this earth would produce superior men and women, but save Jesus none has had the spiritual insight to declare, "Verily I say unto you, This generation shall not pass away, until all things be accomplished." The Greek word *genea*, here translated "generation," does not mean a little span of thirty-three years of human life, but covers the whole race history in its multitudinous births and deaths, incarnations and reincarnations throughout the millions of years since we began to function in Creative Mind. It is out of this race that the *new* race is to come forth. "Ye are the people." The time is at hand for those who are spiritually ripe to stand forth and realize their spiritual identity. Jesus pointed to this when He said, "Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, lift up your eyes, and look on the fields, that they are white already unto harvest."

BULWER-LYTTON, in his story called "The Coming Race," told of a people supposed to be living at the center of the earth, who controlled with their minds an air force that they called "vril," and who at will produced heat and cold, rain and sunshine, raiment and food. "Vril" transported them from place to place on the wings of thought and fulfilled their every wish. This novel by Lord Lytton was written before the modern discoveries of the wonderful properties of the ether, but with the vision of the prophet that he was Lytton described what is now being anticipated as an accomplished fact by the trained metaphysicians of this age. Thousands of Christian metaphysicians are today using the properties of the kingdom that Jesus

said it was the Father's good pleasure to give to us. When our modern metaphysicians have learned to still their mortal thoughts and enter into the silence, they will there contact the ether of science and the "vril" of the seer, and power will be given to them far beyond any they have ever dreamed possible to mortal man. This is the scientific explanation of what Jesus meant when He said, "All authority hath been given unto me in heaven and on earth."

Sir James Jeans says, "For aught we know, or for aught that the new science can say to the contrary, the gods which play the part of fate to the atoms of our brains may be our own minds. Through these atoms our minds may perchance affect the motions of our bodies and so the state of the world around us." Jesus put it in this wise: "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

"BEHOLD THE MAN!" Jesus Christ is the type of a new race now forming in the earth. Those who incorporate into consciousness the Christ principles are its members. Francis Galton, one of our modern reformers, says: "There is nothing either in the history of domestic animals or in that of evolution to make us doubt that a race of sane men may be formed, who shall be as much superior mentally and morally, as the modern European is to the lowest of the primitive races." It is now being revealed in the renaissance of Christianity, which is pouring its light out upon the world, that this new race is forming in the souls of the spiritual-minded in every nation of the earth. These are "the called" of Scripture, who are being gathered together in spiritual consciousness, and will eventually come forth to rule the world with Jesus Christ. Emerson says: "Great hearts send forth steadily the secret forces that incessantly draw great events, and wherever the mind of man goes, nature will accompany him, no

matter what the path."

Let us remember that God is Spirit and all that emanates from God is spiritual, including man. The dominion that God gave to man in the beginning, as recorded in Genesis, is a spiritual dominion over spiritual ideas, which are represented in the allegory by material symbols. Hence, to exercise his dominion man must understand the metaphysical side of everything in existence. Even the so-called material atom is not what it seems; in essence it is electricity or a form of life and substance. Mind is at the bottom of all life and substance. The mind was not "invented" by the brain, but it has evolved the brain as its most efficient instrument.

IT IS VERY EVIDENT that the universe, including man's body, must have had an intelligent designer; also that the Mind that planned man is still active and solicitous for his well-being. This is evidenced by the healing force of nature, always ready to restore man's bruised body to wholeness and health.

Jesus, in His sevenfold commission to His ministers, gave teaching first place, and healing second place. The seven things were: Preach the gospel, heal the sick, raise the dead, cleanse the lepers, cast out demons, demonstrate prosperity, establish peace.

This sevenfold authority was not confined to the original twelve but was given also to all who believe or have faith in the ever-present power of Christ cooperating with the Holy Spirit.

Mastery of the fleshly bondages that beset us will strengthen and illumine our mind and body, and we shall "sit down" with Jesus and commune with Him, as promised in Revelation 3:19, 20. "As many as I love, I reprove and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock. . . . He that overcometh, I will give to him to sit down with me in my throne."

One of the fundamental statements of Truth is that there is a basic principle in Being that stands under

and forms the foundation upon which all substance rests. Jesus taught, "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock." The rock is Christ, the Word, and the abiding is spiritual strength.

Through faith we lay hold of the invisible substance, and we give that substance strength when we affirm it to be the unchanging reality, the immovable and ever-abiding substance of God.

DIVINE MIND IS the one and only reality. When we incorporate the ideas that form that Mind into our mind and persevere in those ideas, a mighty strength wells up within us. Then we have a foundation for the spiritual body, the body not made with hands, eternal in the heavens. When the spiritual body is established in consciousness, its strength and power is transmitted to the visible body and to all the things that we touch in the world about us.

Spiritual discernment reveals that we are in the dawn of a new era, that old methods of supply and support are fast passing away, and that the new is waiting to be brought forth.

In the coming commerce man will not be a slave to money. Humanity's daily needs will be met in ways not now thought practical.

In the new commerce we shall serve for the joy of serving, and prosperity will flow to us and through us in rippling streams of plenty. The supply and support that love and zeal sets in motion are not yet largely used by man, but those who have tested this method are loud in their praise of its efficiency.

EDITOR'S NOTE—This article is composed of excerpts from an address that Mr. Fillmore gave in the Shrine Auditorium in Los Angeles, California, on Feb. 25, 1934.

When he, the Spirit of truth, is come, he shall guide you into all the truth.—JESUS CHRIST

Do You Willingly TAKE HIM IN?

By H. LESLIE CALL

The Way is Christ, and there is no storm that cannot be safely weathered when we are willing to receive Him into the boat

THE GOSPEL OF JOHN, from the 16th to the 21st verses of the 6th chapter, describes Jesus' walking upon the wind-whipped waves to His disciples who were struggling to row their boat over the stormy waters of the Galilean sea. A "great wind" was blowing, we are told, and their progress was heartbreakingly slow. Then suddenly in the faint, phosphorescent light that generally lingers long after nightfall over tropical waters, they beheld a specterlike figure coming toward them. Their spiritual senses had not yet been quickened to the point where it was possible for them to conceive that anything less ethereal than a "spirit" could walk on the water or that "with God all things are possible," and they cried out in alarm. A gentle voice saying, "It is I; be not afraid," calmed them, and recognizing the Lord, "they were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going."

Walking on the water was no miracle to Jesus. God has given man "dominion over . . . all the earth," and "put all things under his feet." In walking over the water, therefore, Jesus simply claimed the heritage that our Father has left to all His sons. Jesus' realization of the power that God has given man was full complete. He never recognized any condition or circumstance as able to place spiritual forces in subjection to material conditions.

When the billows of doubt roll all about us and we realize with a feeling of fear and hopeless despair that our strength fails, that we can no longer successfully row against the winds of adversity blowing so fiercely, then if we would only willingly "receive him into the boat" and let Him guide our way, we should suddenly find ourselves at the land whither we would go. Dollars may not be found growing on bushes in that land, but real success comes from the service we render to others, and our heavenly Father does not measure the result with a yardstick that is of either gold or silver.

THOSE WHO HAVE PASSED through a struggle similar to that which we are perhaps making today discovered long ago that their own efforts were simply so much wasted energy and that when "they were willing to receive him into the boat," the strong, contrary wind ceased, and the angry, tempestuous waves became suddenly calm and placid. To some of us life's sea is rough, angry waves run mountain high, terrific winds shriek by our frail craft, and our heart is chilled with fear. The moisture that we wipe from our face is not entirely salt water, either, and lifting our eyes to heaven we cry out in despair, "Teacher, carest thou not that we perish?" We did all that we could and now we do that which we should have done in the beginning —trust all to Christ. Our consciousness, darkened by ignorance and fear, is suddenly illumined by a most wonderful light, and we shrink back frightened. Then from the midst of the awful din around us a low voice whispers gently, "It is I; be not afraid," and lo, the Christ comes to us, tenderly soothing our fears, stilling the tempest, and from thenceforth no grief, or pain, or poverty, or trial can ever erase from our consciousness the knowledge that

"He sent from on high, he took me;
He drew me out of many waters."
"Above the voices of many waters,
The mighty breakers of the sea,
Jehovah on high is mighty."

WE ALL HAVE PROBLEMS of different kinds to meet, but perhaps the largest number of men and women in the country with like difficulties to overcome are those engaged in business. The proprietor of the little corner grocery has faced the same depressing conditions as has the great merchant in New York with a chain of perhaps seventy-five to a hundred stores. Not long ago our country was in a most deplorable condition. "Fear *was* on every side," but the man who took over the reins of government was not ashamed to broadcast to the nation that with the help of almighty God he would steer the ship of state safely through the storm. Since then reports from all parts of the country indicate that not only business but conditions in general have vastly improved. One hears the depression now spoken of as something that has passed, and a cheerful, optimistic outlook is replacing the former feeling of fear and discouragement. This proves beyond a doubt that John's simple account of a great event has a more profound and a wider meaning than is generally attributed to it. Although it is generally conceded that the worst is past, men who are not willfully blind to the facts realize that the entire world is still struggling against strong adverse winds and that only a mighty divine power can calm the troubled waters. Powerful statesmen all over the world realize their helplessness and echo Nebuchadnezzar's thought when he exclaimed, "How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." It is only when they are willing to "receive him into the boat" that the darkness is illumined and the way made plain. However the Way is Christ, and there is no storm that cannot be safely weathered when we are willing to receive Him into the boat.

A CAREFUL STUDY of John's description of the Lord walking on the water leads one to the undoubted conclusion that our own struggles are futile, that we

should emulate the disciples, rest on our oars, and be willing to receive Him into the boat. Going into the silence is the only way that the waves of doubt and fear that surge through the carnal mind can be stilled. In that period of holy meditation we turn our frightened gaze inward and become so intensely aware of the presence of our indwelling Lord that we forget all else. "O thou afflicted, tossed with tempest, and not comforted," wrote the prophet Isaiah beholding the scattered sheep of Israel. He wrote years prior to the birth of Jesus Christ, and when the Comforter really did come, the people of His age were almost a unit in rejecting Him. But though they tried to kill Him, the Christ in us is still hallowed with the divine nature of Jesus, the man.

"I will not leave you desolate: I come unto you" was His promise to His disciples on the night before He was crucified, and today that glorious hope is the guiding star of humanity. Isaiah with a prophet's insight could see and confidently looked for the coming of our Lord, even though the Children of Israel were in his time scattered like sheep "not having a shepherd." But with a prophet's vision, Isaiah could see down the future years, writing, "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah." Do you who are sick, or sorrowing, or worried, or who allow discordant surroundings to annoy and disturb your peace of mind, even faintly realize that when you are "willing . . . to receive him into the boat," you make all the mighty powers mentioned by Isaiah your own? All that Christ asks of us is right thinking about Him. "Have this mind in you, which was also in Christ Jesus." In silence we commune with this Mind, the turbulent waves of doubt and fear are calmed, and as we reach out our arms to Him imploringly, a gentle voice whispers, "It is I; be not afraid."

In Rapport

By FRANK F. D. NEWHOUSE

Spiritual understanding is true wisdom, a knowledge of Truth, eternal and unchanging Truth

Truly to hallow the name of God we must be practical expressions of His perfection

Praying to God as our Father establishes in our consciousness the true relationship between God and our self

TO BE IN RAPPORT WITH GOD it is necessary, we are told, to become as little children. This is not a suggestion that we become childish but rather that we allow our mind to assume a childlike quality in the sense that we lay aside all the prejudices and preconceived notions and ideas that we may have accumulated through our worldly contacts and experiences. Like a little child, who has nothing to unlearn and who starts with pure mind, we may listen to the voice of God. Heeding the voice, we shall gain a spiritual understanding far transcending anything that we have been prone to consider wisdom and that we may have gained through the intellectual processes of our mind.

Spiritual understanding is true wisdom, a knowledge of Truth, eternal and unchanging Truth. We find this spiritual understanding when we turn within and make our contact with universal Mind—which knows all things—and allow the Christ light that always may be found dwelling within to illumine our inner consciousness.

Intellectual understanding is gleaned from outer sources in the material realm—from personal experiences, from the experiences of others, or from a study

of the thoughts and opinions of others. Intellectual understanding may or may not be true, because it is subject to the error in human judgment. That which is considered to be an intellectual "truth" today may tomorrow be shown to be a fallacy.

Spiritual understanding can admit only of Truth. When we know a thing spiritually we know that we know, and there can be no vacillation in our belief.

God is the source of all being, the life principle itself. He is all true substance, love, intelligence, energy. God is Spirit, and because all things created are individual manifestations of Spirit, God is the spiritual Father of all. God is Spirit-mind, which conceived all being and which is therefore the Father-Mother principle that is the composite of all that has being both in the manifest and the unmanifest realm.

This wonderful God is not a god for a few chosen ones only. He is God of all, and His children have been given very definite instructions concerning how to approach Him. This approach is through prayer.

TRUE PRAYER is prayer of understanding and faith. It is not a beseeching or imploring nor yet a bargaining, but it is a confident asking for that inheritance which is ours by divine right, in the firm faith that it is ready prepared for us even before the asking. Prayer is the asking for that which we desire, knowing that a rightful desire is itself God's decree that the desire is fulfilled and waiting for us. A natural part of prayer offered in this spirit is a feeling and expression of joy, thanksgiving, and praise that the Father has heard and answered. Our prayer is not complete and we cannot receive the answer until we have attained that state of mind, while abiding in prayer, in which the feeling of joy and gratitude spontaneously and unreservedly wells up within us and a feeling of complete attainment takes possession of us.

The reason why our prayers so often appear to go unanswered is not inattention on God's part but merely our failure to follow the instructions given us by the

Master, who was completely in rapport with His Father. In many instances we offer our prayers illogically. It is as though we were to put in a call on the telephone for a very dear friend whose voice we particularly wish to hear and then, before the connection is made for us, we were to hang up the receiver and wonder why we cannot hear the voice.

True prayer is directed only to the Father indwelling and takes no account of outward appearances or circumstances. If we realize our oneness with the Father in prayer we likewise know our oneness with the thing asked for, because the Father is all. When we realize this oneness, the thing is at hand, our prayer is answered.

THAT PLACE WITHIN our being where we make conscious contact with God is variously called the "inner chamber" and the "secret place of the Most High." Since God is everywhere present, it is possible of course to find God throughout the outer realm. However, in the outer our attention is too much engrossed with the physical manifestations of God for us to become completely conscious of Him as Spirit and of ourselves as spirit having our being in Him. But when we turn our attention unreservedly within and become spiritually conscious of God, we are then in that "secret place" referred to in the Psalms—secret, because the communion is between one's own self and one's God and none other has any part in it. This is what is meant by the instructions to "enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret."

When we have entered into the secret place—that is, turned our attention within to the place where we may enter into spiritual communion with the Father—to "close the door" we must intentionally still the five physical senses and become oblivious to the world without. In this way we are living for the time being entirely within the silence of the Spirit, and we say we are "in the silence."

Shutting the door, stilling the physical senses, does not mean however that we are to become utterly passive and inert. It means rather that we shall be keenly alert to what God has to say to us. The waiting and listening part of prayer is quite as important as the asking part.

Naturally, to enter the silence we must be master of our thoughts and be able to still the physical senses to the extent that we may be unaffected by outer disturbances. This is a matter of unremitting discipline. We should have a definite time each day for our silent meditation, and during this time we should dedicate our thoughts entirely to God.

WE MAY NOT AT FIRST succeed in shutting out all intruding thoughts from the outside, but through practice we shall be able to accomplish this. If we realize that our mind is one with the universal Mind and that it is our right to choose our mind's realm of activity at any particular time, it will help us to enter that realm. We should fix and carry in our consciousness the fact that our mind is like in quality and one with the universal Mind. When this thought is allowed to dominate all our thinking processes, it will be easy for us to "pray without ceasing" and to turn within at will. The more constantly we practice this the better control shall we have of our thoughts.

When we speak of turning within and finding God we are not to understand that we shall find all there is of God encompassed within us. The creature can never be as great as the Creator. So we mean rather that we find that place of union of our own particular part or expression of God with the great oversoul that interpenetrates and fills all. This union of our own spiritual self with God is not one of superficial contact; we know when we make this union in consciousness that we are entirely surrounded, infolded, and infilled with the one Spirit.

Just as truly as it is necessary to be surrounded by an atmosphere of oxygen to maintain the life of the

body it is necessary to be surrounded by Spirit, consciously as well as actually, in order to preserve both spiritual and physical well-being, for the one is the complement of the other.

When we know that God is all that we are, all we can be, all we can possess or even think, we know that our very existence itself is evidence that, as Paul expresses it, "we live, and move, and have our being" in God.

THE MASTER TAUGHT US when we pray to pray to God as "our Father." He must have had a definite purpose in this. Praying to God as our Father establishes in our consciousness the true relationship between God and our self. If we truly realize our sonship, it is impossible for us to think of ourselves as being separated from Him by an immeasurable gulf or of being outcasts from the sphere of His loving care and attention.

God being our Father, it is our privilege and our right to dwell in the kingdom with Him and to partake bountifully of all that is rightfully ours by inheritance. In other words, it is our right to claim for ourselves all that God is.

We accept the truth that God is everywhere evenly present. It is logical then, and inevitable, that God's dwelling place, heaven, must be omnipresent. When we are truly seeking, we turn our attention within and find God within ourselves. God within is certainly still within His kingdom, hence the kingdom of heaven is likewise within ourselves. It is not alone within ourselves; as we have said, it is everywhere present. However, that secret place within is our own individual gateway to heaven. We may enter in through this gateway and perceive that we are in a place where only God (good) is; a place of transcendent perfection, where abide eternal life, love, wisdom, peace, unlimited supply, all things good.

AFTER ENTERING IN and closing the door until we are completely conscious of God's kingdom, we may

abide in that place, and while abiding there we may open the door and perceive the perfection of Spirit through all its outward manifestations. To the degree that we are able to do this do our physical surroundings put on the garment of perfection.

If at times we perhaps find our consciousness of perfection wavering, we may at will retire within, close the door, and reëstablish ourselves in the kingdom in consciousness as well as in reality.

To attribute to God completeness of perfection, to encompass within the God idea all there is of good, to realize that God is completeness, wholeness, and that nothing is existent but within God—this is to hallow the name of God. To the extent that we allow any but perfect thoughts of God to fill our mind we are profaning His name. If the outpicturing of our thought in our body and affairs is that of perfection, we may know that we are truly hallowing His name. Anything less is a degree of profanation. Mere lip praise of God does not suffice. Truly to hallow the name of God we must be practical expressions of His perfection.

WE HAVE SAID THAT God's kingdom is everywhere present and includes only good. To consider further, the prayer the Master taught us when He told us to pray, "Thy will be done . . . on earth," does not mean that woes and trials are visited upon us by God and that we must be submissive to them. It means rather that we should raise our consciousness to the end that absolute good, the things of the kingdom within, shall come into expression for us in the outer and that we shall know that God wills for us the good things that we most truly desire for ourselves.

Without knowledge of God's kingdom within, without first knowing what God's will for man really is, man wills, or thinks he wills, independently of God's will, with the consequence that he errs and brings upon himself all manner of ill. He then places the responsibility upon God and piously recites, "Thy will

be done." Thus man profanely attributes to God things that cannot possibly come from God, since God is love and can conceive of nothing but good in His will for man.

Again the Master told us to pray, "Give us this day our daily bread." Every word spoken in Truth, with the attention fixed upon Spirit, assumes definite form in Spirit and is not lost. Words spoken by us, inspired by the inner knowing of our oneness with God, are truly words of God and proceed from the mouth of God. If we have complete oneness with Him, words thus spoken become the things we desire and need. Therefore we live by the words proceeding out of the mouth of God.

When the Master told us to pray thus, He was speaking of the needs of the hour. He did not tell us to say, "God give us all that we shall ever need; give it to us this moment." He was showing us that if we know how to speak the word, we need take no thought for the morrow but may have from day to day all that we need at whatever time it may be useful to us.

"Our daily bread" means not food alone but includes all that goes to make up a full life.

HAVING TAUGHT US how to pray, the Master said, "According to your faith be it done unto you." These are not idle words. We either have faith or we do not have it. If we speak the word, affirm a truth, offer up a prayer in faith, we must necessarily know that the answer to our request or desire exists. Whether we ask with faith or without faith, the fulfillment exists just the same, because the law of God is exact and unchanging; but our faith that we have received what we asked for is what brings the thing into manifest form for us.

If we ask a thing of God with misgiving and questioning in our mind whether God will hear us, it is like asking for something to be put in our hand with our hand all the while tightly closed. Instead of speaking of approaching God with misgiving in our mind i

might be more accurate to say misreceiving in our mind, for God does not miss giving. It is we who miss receiving. Our need or desire is the concomitant of the thing that satisfies the need or desire, and it would be impossible to desire anything for which the fulfillment is not already in existence. Our desire is the receptacle of exact form and size into which its fulfillment and only its fulfillment must and can fit. But our desire is a void that without faith is sealed. Faith unseals the void and allows fulfillment to rush in. God abhors a void and will invariably fill it if allowed to do so.

ONE IMPORTANT FORM of prayer that we may use in clearing away mental obstacles in making our approach to God is affirmation. Affirmation is the statement of Truth. Truth exists whether we affirm it or not. Whether Truth becomes manifest for us depends on whether we merely make lip affirmations or whether we speak it forth from our innermost being, where we and the Father are one. When affirmation is given out from the inner realm, it is truly the word of God and is made manifest for us because it is the prayer of faith.

When we allow ourselves to be governed only by things as they appear to be in the outer world, we find that we are constantly getting the wrong answer and are dwelling in disharmony, bewildered in a chaos of error.

A person's being taught in childhood and believing that two and two makes five does not alter the fact that the answer is four, but if he attempted to go through life in that belief, he would encounter all manner of difficulties.

By affirming the truth until we know it, and know that we know it, we raise ourselves above the errors of the world about us and recognize the kingdom of God on earth.

We are told, "Judge not according to appearance, but judge righteous judgment." The only way to

judge righteously is to make the right use of the things that are true, and this we may do by unceasingly affirming the truth until it becomes a part of our being.

I AM IS BEING. Being is the life principle. We accept the fact that there is only one Being—God; because God is all. Our very existence is proof of our being and therefore our oneness with the life principle. Every time we speak the words "I am" we are affirming that we have being. Then in the silence, as we meditate on the knowledge of God as the one Being, we cannot help being conscious of our oneness with God as Being. When we have made our unity with God as Being, we are readily conscious of the fact that we and the Father are one in all respects and that all that God is we are.

We should take a statement of Truth into the silence and meditate and concentrate upon it. True concentration is fixing the attention upon a central idea and allowing that idea to be the focal point of all our thoughts.

Taking as the central idea the I AM within oneself, one will find that only thoughts of Truth will be drawn to that focus. Adverse thoughts may attempt to creep in, but it will be impossible to focus them on the idea of the I AM or God within, because that idea immediately repels all but true thoughts. The only way adverse thoughts may be entertained in the silence, since they cannot be focused on the central idea, is for the attention to waver. To prevent this is a matter of practice and discipline, not through an exercise of the personal will but by constantly bringing the attention back to the central idea. This may be helped by repeating over and over the statement of the truth of Being until it takes root in one's inner consciousness. The mind cannot dwell upon two thoughts at the same time; hence by constantly repeating the statement of Truth no opportunity is given for an untrue thought to find lodgment.

Use statements of Truth such as these for the cen-

ral idea upon which to concentrate in the silence: "I nd the Father are one." "I AM THAT I AM." "I realze my oneness with God." They will help to prevent he intrusion of wrong thoughts while preparing to nter the silence.

SUMMARIZING THE NECESSARY elements, then, of practical, effective, result-getting prayer, we should irst direct our attention within, enter the secret place, nd then close the door to any distractions from without.

We should know that we are praying to God as an ll-knowing, all-loving Father whom we know to be welling right within ourselves, and not to an unknown, nknowable presence dwelling in some place afar off. Ve should know that God not only abides within us but hat we are one with and inseparable from His abidng presence.

After we have made our conscious contact within re should fix our attention with such singleness of purose that it would be as though we had shut the door f our consciousness completely to the outer world.

We should pray the prayer of faith; that is, knowng that we have received even as we ask.

We should desire and pray only for the kingdom f God to be made manifest, knowing that God knows est what particular things or expressions should be utpictured and that they will invariably be good. If e place things first in our prayers it is apt to make or a tense condition of waiting rather than for the xpectancy that is necessary, and instead of God's will e are likely to let our will direct our prayers.

When we approach God in prayer we should be ure that every vestige of rancor is removed from our eart and thoughts and that we feel only a sense of ve and forgiveness for all. Love exerts an attracve influence upon our good. Hate repels. It is imortant then to fill our heart and mind with love and rgiveness if we would have God give for our needs at which we ask.

Living the Lord's Prayer

By CLARENCE E. FLYNN

He who reverences God with honest lips is likely also to reverence Him in action

The kingdom comes as we do the will of God on earth as it is done in heaven

One cannot even reflect upon the Lord's Prayer without feeling the grip of its vital challenge

THE TRUTHS OF THE BIBLE are not merely statements to be thought about. They are principl to be lived, and to be proved through being live This is true of all the teachings of Jesus, but it is e pecially true of the Sermon on the Mount, includi the Lord's Prayer.

Often we drift for the want of some satisfacto program to follow, however brief and simple it mig be. Many who fail would not do so if they had son definite course marked out toward better things. T Lord's Prayer suggests such a course. It is not fo bidding but simple and human. It is not theoretic but practical. It is not vague but definite.

One cannot even reflect upon the Lord's Pray without feeling the grip of its vital challenge. It a transforming thing that gets into one's consciou ness and works itself out in terms of living. Suppo that one should adopt it as a daily program. Wh would that involve?

First it would involve a recognition of the fathe hood of God and all that that implies, including t brotherhood of man, the fact that the human race is family that should coöperate, the fact that the ear is a home to be loved and cared for, and the fact th filial and fraternal affection provide the only bas on which we can get along satisfactorily.

It also implies the stressing of the pronoun "our." God is not "my" God, but "our" God. No person or group has a monopoly on Him or His bounty. This is of course just an added emphasis on the family nature of the human race. To live the Lord's Prayer necessitates the recognition of the fact that we are all one and that our destiny is one. Whatever helps or hurts one helps or hurts all. No man can do harm without harming himself, nor can he do another good without sharing in the blessing he bestows.

The moment Jesus uttered the first sentence of the prayer He gave out as a model for human use the old cruel conceptions of a tribal god went crashing to the ground. God was no longer the god of battles, but the God of peace. He was no longer the personification of hatred, but the symbol of love. He was no longer a jealous seeker of cheap and formal adulation, but a Father seeking only the good of His vast family of children.

Suppose one never got any further than that in living and proving the Lord's Prayer. What a transforming power even that much of it would be! But it has much more yet to offer.

IT WOULD INVOLVE, SECONDLY, the spirit of reverence. One who lived the Lord's Prayer would speak the name of God only when necessary, and then always with gentle lips and from a loving heart. Simply to plant this spirit in the life of the world would work wonders. He who reverences God with honest lips is likely also to reverence Him in action. He who does that will make a good man's contribution to the establishment of the kingdom of God on earth.

We speak with gentleness and appreciation of those we love. Those who learn the nature of God and come to love Him as they should will certainly speak reverently of Him. They will do more. They will live reverently before Him. That would take the canker and poison out of life in a wonderful way. It would dissolve the confusions and entanglements that mistaken

attitudes have brought into human affairs. In fact a whole new civilization is bound up in that simple phrase "Hallowed be thy name."

It would involve, thirdly, the coming of the kingdom of God. That is, of course a condition to be realized here and not something for which men must wait until they pass into the other life. The bringing in of the kingdom is naturally a staggering thought. Steeped as it is in the ideas of conquest and splendor, the human mind begins at once to wonder where to begin building a palace and setting up a royal throne.

BUT THIS SENTENCE in the Lord's Prayer suggests no such process. The kingdom of God is brought into existence in a different way altogether. In building it we do not have to concern ourselves about any palaces or thrones or crown jewels, nor do we have to wage any conquests or subjugate any peoples. The formula is here, and it is as simple as the rest of the prayer. The kingdom comes as we do the will of God on earth as it is done in heaven. Here surely is a program to challenge the most adventurous.

It involves, fourthly, coöperation with God in the demonstration of food and all other material necessities. There is no room for the exploiter in the program of life set forth in the master prayer. In it there is no place for the pirate whether he sails the seas under a black flag or sits at a mahogany desk.

Rather it suggests that in the world there is enough of material supply for all and that faith will find a way to such portions of it as are needed from time to time. God's table is vast, and a place is there for each of His children. This sentence in the Lord's Prayer suggests a better economic plan than has yet been put into operation anywhere.

It involves, fifthly, a great principle of spiritual interaction. Living the Lord's Prayer would mean learning that one has a right to withhold forgiveness only in case one does not oneself wish to be forgiven. We all have our faults and make our mistakes. We all

need forgiveness now and then both on the part of our fellow men and of our heavenly Father. To keep books on all these personal scores would lead to all kinds of confusion. The cheapest and easiest way out is to live in the spirit of forgiveness; in other words, to forget the score entirely and live the life of brotherly love. Why not? What has the habit of holding grudges ever brought us but trouble, anyway?

This is one of the provisions in the Lord's Prayer the living of which by any considerable proportion of the people would soon make a most profound difference in the life of the world. Moreover it is the one the living of which would soon vastly increase the sum of human happiness. With all the grudges written off the books, once for all, our inner life could begin at once to grow normal, and healthy, and happy again.

IT INVOLVES, SIXTHLY, the use of the proffered protection of God from all evil. He has promised us deliverance from the forces that tend to draw us away from the path of victory and realization. We have been assured that His messengers encamp around those who reverence Him and keep them safe. The sentence in the Lord's Prayer about temptation and evil is simply a petition that a person's way may lie in the midst of these forces of protection and that he may not go undefended among influences that would draw him into abnormal living, tangled relationships, and abuse of any of the good with which he has been blessed.

What we call evil is simply a tangled place in the skein of destiny. Some one has said that it is only "misdirected good." At any rate, it is a state of confusion, which can be removed but which, better still, can be avoided. One who lived the Lord's Prayer program would be watchful of such possibilities, and he would know that he had the help of the Almighty in avoiding them. They are not necessary, and we only have them when we grow careless.

And so one who adopted the implications of the Lord's Prayer as a working program would find that

life could never be the same for him again. It silentl demands that human aspirations, experiences, and re lationships be brought into line with its spirit an viewpoint.

It is a point in thought where the meanings o things become apparent. Mentally one may stand the and find that one sees things as they are. From tha point one's proper relationship to things and truth becomes clear. Sooner or later each one must fin his way to it in his thinking.

The first time a person offers the Lord's Praye thoughtfully he is reminded how many things he mus change before he can do it again. If he is wise, h comes again with those things changed. Then he dis covers still more adjustments that must be made. H makes them, and so he grows, and so, little by littl his life is brought into line with the mind of Chris

FAITH

"Thy faith hath made thee whole"—the Master's word
Lose not their music sung the ages through.
Eternal is the promise made to all,
The message never meant for chosen few.

The words of comfort, meant for all who seek
The Truth with deepening fervor, are sublime;
God was and is and ever shall be love;
Love knows not distance nor an end of time.

Faith slumbers in the breast till flesh in need
Seeks Truth; then understanding opens wide
The door to heaven and the glory blinds
Eyes unprepared for love's increasing tide.

—Berenice Metcalf Rice

Ideas in Trust

By GARDNER HUNTING

Trust the voice, believe in the idea, begin to work it out

God has a way of helping us when we start to do something for ourselves

Inspiration—your own creative urge—waits in your heart, and it will transform your life, your career, your happiness, your prosperity if you will only listen and let it

THERE IS A REMARKABLE little book called "Finding Youth," by Gertrude Nelson Andrews, that tells the story of a man who lost his position when he was sixty years of age, after a lifetime of faithful service to others. In despair, he did not know which way to turn to make a living for himself and his beloved wife. In his own trade, printing, no place was open for him; and he knew no other trade. Want and the shame of failure stared him in the face. But through the chain of circumstances that makes up the body of the story, he found in himself a creative faculty, which he began to use. He found that by giving attention to this creative urge he could reconstruct his work and his life. He found that by giving heed to its suggestions and dictates he could reconstruct his youth. And he did. He built a new career for himself, and happiness and prosperity.

I don't know whether this story is fact or fiction. It doesn't matter, for whichever it is, it is true in that man has a creative faculty in him that will reconstruct his work and his career and his youth if he will pay attention to it and obey it. Every woman has creative ability that she could use, if she would, to remake her home, her family relations, her domestic

life could never be the same for him again. It silentl demands that human aspirations, experiences, and re lationships be brought into line with its spirit an viewpoint.

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—Berenice Metcalf Rice

Conwell's famous lecture "Acres of Diamonds" and Emerson's essay "Self-Reliance." Have you ever read them? Could you read them without a tremendous stir inside of you urging you to go and do the thing that you wanted to do, carry out your idea, build your structure, execute your plan, win your prize? Well, as Emerson says in that very essay, that is the creative urge within you stirring for expression. And that very urge, in the man or woman who pays attention to it, is the source of achievement and fortune and fame and usefulness—and the only source; because it is the voice of the Spirit offering guidance, just as much and just as truly as conscience, rebuking our mistakes, is the same voice dealing with another theme.

The English writer, A. C. Clutton-Brock has written two books that every Truth student could well afford to read. One is called "What Is the Kingdom of Heaven?" and the other "Studies in Christianity." In one of them he calls attention to the fact that every person has within him what might be called an "artistic conscience" that tells him what is beautiful. And he goes on to say that this is the voice of the Spirit within. Then he argues that this same voice tells us also what is true in experience, as surely as the ear tells us the true ring of genuine silver coin. The same voice tells us what is right, what is kind, what is honest. And it is the same voice that tells us what to do, and how to do it; that urges us to create useful, beautiful, amusing, delightful things. And if we only would listen! Oh, it's *the* tragedy of life that we don't listen!

PERHAPS IT IS your own personal tragedy at this moment that you are refusing, or neglecting, to listen to the voice that is telling you exactly what would get you out of your troubles and into your highest happiness, if you would only obey. And maybe you haven't "the courage of your own ideas," maybe you think they are no good because they are yours. Perhaps it never really occurs to you to trust them, because they are yours. Perhaps you tremblingly guess that they might

be some good if only somebody else thought so, but you don't dare to propound them or execute them or work on them—because they are yours.

But oh, my friend, they are not yours! They are simply offered you for use—like everything else we call our own in this world. And they—these ideas that press upon us for utterance or expression—they are not merely something we have the privilege of expressing; we have an obligation to express them. We have the option—oh, yes!—the option whether we will express them or not. We have the option whether we will do something worth while in the world's thinking, in invention, in industry—or remain merely followers and trailers of the men and women who use their ideas and lead.

NOW THE PURPOSE of all meditation, of all going into the silence, of all listening for the voice, is to receive ideas. Sometimes ideas pop into our mind when we are not consciously seeking them. Sometimes they come as the result of deliberate seeking for them. Sometimes they come promptly and easily; sometimes after long labor and "cudgeling of brain." And sometimes they come after we have given up the effort to get them—they just rise up out of the subconscious mind, like people whom we have invited to dinner and who come after we have given up expecting them.

Some of us study this operation of going into the silence, yearning and longing for the rewards that it promises yet utterly overlooking the ideas that come to us in our silent thought, just because they are not exactly what we expected.

I knew a man who was working on an invention. His purpose was so dear to him that he began to think that it might be wrong in him to cherish it. He was a student of Truth, and so tried to practice the silence to learn what was right for him to do. But he found that whenever he tried to get still and listen, all he would get would be a mind full of seething ideas for his invention. He tried desperately to crowd them out

of his thoughts, to think only of abstract good, to look for abstract guidance; but he found himself helpless against the inrush of ideas for his invention. Finally, in despair, he turned away from his efforts after "guidance" and went back to working out his invention, using with half a sense of guilt some of the ideas that had come to him when he was trying to "meditate." And lo, his invention began to work out and ultimately became a success, and the inventor prospered. And then one day he woke up to the fact that all the time the voice had been trying to tell him exactly what he wanted most to know, while he himself had been trying desperately not to listen—or rather trying desperately to hear something else that he thought he ought to hear.

THAT IS A GREAT TROUBLE with many of us. We try so hard to hear something we think we ought to hear, or something we simply want to hear, that we fail to hear the actual voice at all. Inspiration—your own creative urge—waits in your heart, and it will transform your life, your career, your happiness, your prosperity if you will only listen and let it. It will tell you what you want to know or how to learn what you want to know. Sometimes it will tell you to go and learn what other people have learned and said or written about your problem. Sometimes it will tell you to go to work and do the best you can, and trust for results. Sometimes it will give you a great flash of illumination, with the whole plan of your enterprise complete in a picture before your inner eye. But usually it works for you a step or two at a time—and works as you work. Goethe, the famous German poet, expressed in a familiar verse one of the best of all methods of getting ideas, namely illumination, guidance:

"Are you in earnest? Seize this very minute,
What can you do, or dream you can, begin it.
Boldness has genius, power, and magic in it.

Only engage, and then the mind grows heated;
Begin, and then the work will be completed."

That verse has a world of inspiring helpfulness in it. Goethe seemed to know how God likes to work with us. God has a way of helping us when we start to do something for ourselves. We get along better when we begin. We obey the commandments, the urge, the inspiration—begin to obey—and then the reward begins to come. Try that way. Results will surprise you.

Of course, we don't rush to work things out in wood, or steel, or marble, or printed page, until we have first worked them out in mind. But—begin! Begin with the execution of the first glimmer of your idea. And often it will seize the pencil, or the chisel or whatever the implement or instrument of your craft may be, and do the thing for you—or seem to do it for you—and amaze you with the usefulness or beauty, or both, of the product. Trust the voice, believe in the idea, begin to work it out. There's magic in it!

Those Who Are Blessed

His disciples came unto him: and he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.—MATTHEW

"It Is Well"

By MARJORY H. STAGEMAN

We live in a perfect universe, but as long as we claim that something contrary to good has power, as long as we entertain thoughts unlike good, evil exists for us

That which we call evil is the effect not of the one Cause, but of false belief

Jesus did not dwell on apparent conditions but turned His thought to the good, the beautiful, and the true

ALL STUDENTS OF METAPHYSICS accept the fact that God is all in all. But in the face of this declaration many of them also claim that they are encompassed by an enemy, that they have a problem, that the sick are sick, the blind are blind, the dead are dead. "To deny the outer reality," they declare, "is utterly foolish; it is not sound reasoning." With Jesus they say, "I and the Father are one," and then they claim they are sick, lack employment, lack money, food, and clothing. So in one breath they proclaim their oneness with the Father, who is all in all, and in the next they recognize conditions that they say are not of God but that nevertheless are "the outer reality" that the power of God is to do away with. And they call this logical reasoning, sound metaphysics!

Is it any wonder that many, judging metaphysics by the practice of these students, dismiss it with that popular but inelegant word "hooey"?

And is it any wonder that these students fail to demonstrate Principle when they are thinking not in accordance with it, but in opposition to it? The law always accepts us at our own valuation. "As thou

hast believed, *so* be it done unto thee," Jesus said Also, "Ye ask, and receive not, because ye ask amiss." When we are thinking of and accepting the things that are unlike good—that we do not desire—as "the outer reality," we are most certainly asking (claiming) amiss. And we experience or demonstrate that which we mentally perceive, our own incorrect understanding, our own state of consciousness.

Each day it is a case of "Choose you this day whom ye will serve," for Jesus made it very clear that we can not serve two masters. We either recognize and understand our true nature and cast out the false beliefs, or we go on holding to, claiming, the false beliefs. Walter C. Lanyon says, "The 'I' of you, as long as you hold it in beliefs deduced from appearances will be in the midst of evil right in the God-created universe, and in the midst of a God who is of too pure eyes to behold iniquity." In other words, we live in a perfect universe, but as long as we claim that something contrary to good has power, as long as we entertain thoughts unlike good, evil exists for us, becomes (only in belief) a reality to us. In belief we exist in the midst of evil, while in reality we exist in the midst of perfection.

WE SHOULD LAUGH derisively at the student of arithmetic who accepted the fact that 2 times 2 equals 4 and then turned right around and claimed that 2 times 2 equals 5 because his ignorance of mathematics caused him to get the wrong answer. Yet is not this what these students of metaphysics are doing? They are saying, "I am one with the Father," which is true just as 2 times 2 equals 4 is true. Then they say, "I am sick," or "I lack good," which is not true, just like the student of arithmetic who says 2 times 2 equals 5, which is not true.

The student of mathematics does not deny that he used 5 as the product of 2 times 2, but if he is wise, he will cast out the false belief that caused him to arrive at the wrong answer. If he does not, and go

round claiming that 2 times 2 equals 5, it is certain hat he will never get the correct answer. And the tudent of metaphysics does not deny that the seeming nharmonious condition is true (for him) as an exerience, but if he is wise, he will cast out, destroy, he false belief that caused the seeming condition. He ill loose the thought that would deny the Truth of Being and replace it with the good and true thought hat by its very nature denies the reality of that which s unlike good. If he does not, and continues to claim ne condition, he is not going to demonstrate the Truth f Being.

Students who reason illogically always attempt to ack their stand with the statement "We should not ay, 'I have no problem,' when confronted with lack r inharmony, because Jesus did not do this. For intance, He did not say to the man with the withered and, 'Your hand is not withered' and to the invalid t the pool of Bethesda, 'You are not an invalid.' No ndeed, He accepted the outer reality and then healed hem." They do, however, hasten to explain that Jesus id not dwell on the "outer reality" but turned His hought Godward.

FIRST, LET US CONSIDER the word "problem." The dictionary defines it as "a question proposed for olution." Just as the correct solution of a problem n arithmetic depends upon one's understanding of the rinciples of mathematics, so the correct solution of problem of human existence depends upon one's unerstanding of the Principle of Being. And just as ne answer to every problem in arithmetic coexists vith the principles involved, so the answer to every roblem of human existence coexists with Principle—Mind. Now, when one has the answer to a problem, ne has no problem. Then is it not clear that there re no problems in Mind? And do we not "live, and nove, and have our being" in Mind? Thus we see hat there are no problems external to our own o-called human consciousness. Thus, too, we see that

when some one says, "I have a problem," he is fasten ing it upon himself, claiming that as his own whic he, as a son of God, cannot possibly have. As lon as he holds it in thought as his, it will remain his i manifestation. When he looses the false thought, t manifestation is loosed too, for it has nothing to sus tain it.

Next, let us weigh the term "outer reality." We lear in metaphysics that all that is real is God, good, an that good is all. That which we call good in the out ward world, then, is an effect, an expression, a mani festation of reality, God. That which we call evi is the effect not of the one Cause, but of false belief it is an expression of misapplied or misused good an therefore unreal—nothing parading as something. Ca we rightly term an inharmonious condition, an unreal ity, the "outer reality"? The answer is obvious. W cannot. If an inharmonious condition were real, i it actually existed, it could not possibly be destroyed But because it is not the effect of the one Cause, bu is one of "the works of darkness," an illusion of th senses, it is cast off, destroyed, when we put on "th armor of light," when we know Truth. "Ye shall kno the truth, and the truth shall make you free."

NOW, IS IT TRUE that Jesus, when confronted with condition unlike good, never denied it? No. I the account of the healing of Jairus' daughter, we ar told that when Jesus reached the ruler's house an saw the minstrels and the people making a great noise He said: "Give place: for the damsel is not dead, bu sleepeth."

True, there is no record of Jesus having said to th man with the withered hand, "Your hand is not with ered," or to the invalid at the pool of Bethesda, "Yo are not an invalid"; but what of it? Whether He di or did not outwardly voice a denial of the seemin conditions with which He was confronted does not mat ter. The important thing is that He *knew* the blin man was not blind, that the invalid was not an invali

He *knew* that those He was called upon to heal were not sick or sinful or without any of their senses, and He knew why they as sons of God could not be. His very knowing of the truth was an absolute denial of the existence, the reality, of any condition unlike good. The fact that He healed the sick, cleansed the lepers, raised the dead, cast out devils proves conclusively that He never accepted inharmonious conditions as true. For if He had accepted the apparent as true, He would have been recognizing a power apart from God, and it is only by recognizing that there is but the one power of God that healing is accomplished. "Thou shalt have no other gods before me."

UNDERSTANDING THE PERFECTION of God, Jesus necessarily saw the perfection of man, with the result that the testimony of the physical senses was reversed by the spiritual reality. He knew that whatever did not express God was a lie and baseless, that inharmonious conditions were but mental falsities objectified, mental presentations. Therefore He knew that all that had to be "handled" or treated was false belief; not a man, not a material body, not a disease, not a condition, but a false belief. Because He understood that the sick were sick only in belief, the blind were blind only in belief, He met every case presented to Him mentally. He looked through the false to the perfect man made in God's image, and His realization of the Truth uncovered the unreality of the error that called itself a sick man, or a blind man, or a dead man and revealed the perfect expression.

No, Jesus did not dwell on apparent conditions but turned His thought to the good, the beautiful, and the true. And if we would emulate Jesus' example, we must do as He did. We are not doing as He did when we declare in one breath that we are perfect and in the next that we are imperfect. As long as we continue the practice of dividing our thought between good and evil, our experiences will be a mixture of good and evil, for by our words we are justified or con-

demned. Jesus makes this plain in the 12th chapter of Matthew when He says, "And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

IF WE WOULD EXPERIENCE that good which is ours by divine right, then we must follow the path pointed out by Paul. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

In the Second Book of Kings there is a story that we would do well to study carefully—the story of the Shunammite mother. You will recall that when to mortal sense her son died, she laid him on a bed and set out to find Elisha, the man of God. And when she came to the place where he was, he sent his servant to meet her and ask, "Is it well with thee? is it well with thy husband? is it well with the child?" Let us note her answer: "It is well."

Metaphysical practice is the practice of looking beyond or above the physical to the true, the perfect—to God. If we are metaphysicians in spirit as well as in name, then we are looking beyond, above, the apparent to the true, and we see and know at all times and in all places that "it is well."

"It is well"—this is the password to freedom. Feel it, know it, declare it. Your abode is in heaven, you abide there now, and indeed "it is well."

If you are sighing for a lofty work,
If great ambitions dominate your mind,
Just watch yourself and see you do not shirk
The common little ways of being kind.

—ELLA WHEELER WILCOX

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, JULY 1, 1934.

Unity Subject—*Unifying the Divided Mind.*

International Subject—*Ahijah and the Divided Kingdom.—I Kings* 11:29-39.

29. And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; now *Ahijah* had clad himself with a new garment; and they two were alone in the field.

30. And Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces.

31. And he said to Jeroboam, Take thee ten pieces; for thus saith Jehovah, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee

32. (But he shall have one tribe, for my servant David's sake and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel);

33. Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon; and they have not walked in my ways, to do that which is right in mine eyes, and *to keep* my statutes and mine ordinances, as did David his father.

34. Howbeit I will not take the whole kingdom out of his

hand; but I will make him prince all the days of his life, for David my servant's sake whom I chose, who kept my commandments and my statutes;

35. But I will take the kingdom out of his son's hand and will give it unto thee, even ten tribes.

36. And unto his son will I give one tribe, that David my servant may have a lamp alway before me in Jerusalem the city which I have chosen me to put my name there.

37. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in mine eyes, to keep my statutes and my commandments, as David my servant did; that I will be with thee and will build thee a sure house, as I built for David, and will give Israel unto thee.

39. And I will for this afflict the seed of David, but not for ever.

GOLDEN TEXT—

Pride goeth before destruction,
And a haughty spirit before a fall.
—Prov. 16:18.

SILENT PRAYER—*"I am meek and lowly in heart.*

The story of Rehoboam and Jeroboam may be regarded as an allegory of the divided mind, and of what takes place in the life of man when he separates his forces instead of unifying them through the Christ power. The divided mind is a deplorable state in which to be, resulting as it does in the scattering of one's faculties and in the consequent lessening of achievement. Indecision is the enemy of satisfying achievement and the cause of much unhappiness. Those who find themselves halting between two courses, unable through lack of vision or understanding to choose the better way, will find guidance in a careful study of today's text.

Jeroboam typifies man's contentious thought people. He whose mind is filled with contentious or perplexed thoughts should, like Jeroboam, go out into the open field of an entirely new interest and for the time being

put the problem that disturbs him completely out of mind. In the open way of new ideas he will make contact with a higher phase of thought, and in this enlarged consciousness will become aware of the close relation existing between himself and the Christ mind. He will meet in the way Ahijah ("brother of Jehovah"), clad in a new garment. This new garment symbolizes the wholeness and perfection of the twelve faculties when unified in man through the consciousness of his oneness with the Christ.

Single-mindedness has nothing in common with what is called the "single-track mind." The latter is an example of singleness to be avoided rather than sought after. When the mind runs on a single track it is confined by the narrow gauge of a small idea. Single-mindedness, on the contrary, is that state of mind in which the thought is focused on the good; and since the good is infinite, he who is devoted to that, whose purpose is to find and keep it, possesses an endless range of ideas to which he may apply his rule.

Where love is, there is peace. Therefore the one whose life is established in love ("my servant David") is able always to realize that inner peace (Jerusalem) so essential to true understanding. Where love is, the divided mind cannot be. The one tribe remaining to Rehoboam was Judah (the superconsciousness). Judah stands for one of the foundation faculties of the mind, or it is that consciousness which relates man directly with the Father-Mind. The natural unity of man's system seeks to maintain itself. There is always a strong natural tendency towards unity and homogeneity in his constitution. This tendency is innate in every being.

"My mind to me a kingdom is," and every kingdom must have an organized form of government. The mental kingdom must have some central idea round which to build the life. This central idea should be the highest that it is possible for man to grasp. When his kingdom is centralized in God, man becomes true,

pure, honest, righteous in all his ways, and just in thought and deed.

Early in his reign Solomon had shown all the good qualities, but the exercise of great power has been his undoing. His thought had by degrees turned from the contemplation of God to the gratification of his personal tastes, until his sense nature dominated his better impulses. To keep up his magnificent style of living he had taxed his people unjustly, exhausting both their substance and their patience. Upon his death his son Rehoboam, reared in luxury and evidently without training in the duties of rulership, came to the throne.

Rehoboam typifies that in consciousness which exalts the senses. Giving oneself up to the sense side of life results in a divided mind or kingdom; for no man can separate himself from God and remain for long sane and wholesome. Sooner or later he falls a prey to some form of mental aberration; whereas he who trusts God and keeps the ideal standard of right habitually before him may regain his scattered faculties and harmonize his life until it becomes a symbol of wholeness and perfection, like the new garment of Ahijah before he rent it into fragments.

Concentration on an ideal, above all on the idea of God in daily life, collects the thought forces unfailingly, and unifies the divided mind. "He that gathereth not with me scattereth," said Jesus, indicating the necessity of centering the mind on the Christ ideal in order to achieve unity of spirit or true wholeness.

The "sure house" promised to Jeroboam if he would hearken to the commandments of Jehovah, walk in His ways, and do what was right in His eyes, is a symbol of the single-mindedness that comes from the tireless following of the ideal of right. Just as the ideal of love held in the heart puts one in touch with eternal Truth and reveals God to one ("as I built for David") so the ideal of right for right's sake unifies the mind and attunes it to true ideas ("I . . . give Israel unto thee").

The idea that a ruler should seek counsel from accredited advisers is not new. Today's lesson shows that Rehoboam made use of or at least sought the advice of both experience and impulse. Impulse carried the day, and the results that followed afford a valuable hint to those engaged in the work of unifying the divided mind. In this work impulse or thoughtlessness has no place.

The central faculty of consciousness (Judah) is an energy or mind substance at the center of the man that is susceptible of the highest and the lowest. It is the serpent that may resist divine wisdom and crawl upon its belly in the dust of materiality, or it may be lifted up and exalted to the highest place among the faculties of man. When it is sensualized it becomes Judas, who had a devil. Thus persistent sensuality vitiated the very core of Rehoboam, until he lost control of his other faculties. Persons may live so entirely on the sense plane as to become merely animals in human form. Yet even they must, in due season, work out their salvation in divine order.

QUESTIONS

1. In what light is the story of Rehoboam and Jeroboam most helpful to us?
2. How can one gain clearer vision when confronted with the necessity of making decisions?
3. Of what is the new garment of Ahijah a symbol?
4. What is true single-mindedness?
5. How can the scattered faculties best be collected and the divided mind unified?

LESSON 2, JULY 8, 1934.

Unity Subject—*Protecting the Life Forces.*

International Subject—*Asa Relies on God.*—II Chron. 15:1-12.

1. And the Spirit of God came upon Azariah the son of Oded:
2. And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: Jehovah is

with you, while ye are with him; and if ye seek him, he wil
be found of you; but if ye forsake him, he will forsake you
3. Now for a long season Israel was without the tru
God, and without a teaching priest, and without law:
4. But when in their distress they turned unto Jehovah
the God of Israel, and sought him, he was found of them
5. And in those times there was no peace to him tha
went out, nor to him that came in; but great vexations
were upon all the inhabitants of the lands.
6. And they were broken in pieces, nation against na
tion, and city against city; for God did vex them with al
adversity.
7. But be ye strong, and let not your hands be slack
for your work shall be rewarded.
8. And when Asa heard these words, and the prophecy
of Oded the prophet, he took courage, and put away th
abominations out of all the land of Judah and Benjamin
and out of the cities which he had taken from the hill-countr
of Ephraim; and he renewed the altar of Jehovah, that wa
before the porch of Jehovah.
9. And he gathered all Judah and Benjamin, and ther
that sojourned with them out of Ephraim and Manasseh
and out of Simeon: for they fell to him out of Israel i
abundance, when they saw that Jehovah his God was wit
him.
10. So they gathered themselves together at Jerusalem
in the third month, in the fifteenth year of the reign of As
11. And they sacrificed unto Jehovah in that day, of th
spoil which they had brought, seven hundred oxen an
seven thousand sheep.
12. And they entered into the covenant to seek Jehoval
the God of their fathers, with all their heart and with a
their soul;

GOLDEN TEXT—

The Lord is my helper; I will not fear:
What shall man do unto me?

—Heb. 13:6.

SILENT PRAYER—*My life is hid with Christ in Go*

Man's surest guaranty of success is God consciou
ness. If he would gain without fail all that he se
out to accomplish, he must go about his work in th

strength of the Lord and keep his mind stayed on the one presence and the one power. "Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." Man's own consciousness determines the measure of his powers. No clearer statement of this truth could be made.

The name Asa means "healer." King Asa ruled over Judah, which metaphysically represents the inner life force of man's organism. This inner life force is usually referred to as the vitality. Persons of quick recuperative power have abundant vitality and perfect coördination of the subjective and conscious energies. Those who have not studied the mind and its activities have slight comprehension of the real character of these subjective energies. They know that the heart beats and that the blood circulates; that digestion and assimilation go on without interruption that messages or impulses are conveyed by means of the nerves to the brain, which registers the myriad contacts made by man with the external world. Yet the average person is ignorant of the intelligent power that directs and sustains the intricate machinery of the body. An unceasing intelligence transcending that of the intellect makes itself manifest in this realm of the subjective life of man, while a desire to understand a wider range of Truth and a certain patient union of head and heart reveal that a true healer, King Asa, presides over the subjective nature.

King Asa was called "healer" because of the unbroken peace that prevailed in his kingdom throughout the first ten years of his reign. Peace is necessary to all permanent healing. "The healing of His seamless dress" is the state of peace that pervades the Christ consciousness, imparting healing at the slightest touch of faith.

The subjective consciousness carries on its work of rebuilding the system without interruption when the right relation exists between it and Divine Mind. Lacking this right relation, there is distress in the organism,

as symbolized in the historical account of Azariah: "I those times there was no peace to him that went out nor to him that came in; but great vexations were upon all the inhabitants of the lands." Lacking God consciousness ("without the true God, and without a teaching priest, and without law"), fear enters into man neutralizing his stability and courage, so that his powers are divided and he falls short of his goal.

The prophet Azariah is a symbol of that in man which realizes Jehovah as a very present and efficient deliverer and help at all times, whatever the need may be. Asa, the healing power of the subjective realm heeds the advice of Azariah and builds "fortified cities" with "walls, and towers, gates, and bars," all of which refer to centers of life in the organism that have been established through rest and harmony and that are protected by walls of positive, true thought from the disintegrating influence of negative forces in the outer realm.

The twofold nature of man is evident to the one who observes the ebb and flow of his vital forces. The organism has within it a sustaining power, the natural vigor of the man or his positive side. There is also his negative side, consisting of destructive mental activities through which the organism tends to disintegrate.

In today's lesson the conflict between man's positive side and his negative side is symbolized by the war between the army of King Asa and the army of the Ethiopian. The old struggle between the healthy life that has its springs in the Spirit and the mere animalism of the senses is here outpictured. The man in whom these two forces meet in active conflict is said to be in the grip of disease.

The symbology of sacrifice in the time of King Asa is far different from that of today. Nevertheless we today may dedicate our sheep (the natural life that flows into our consciousness from Spirit) to the service of God, and may consecrate our oxen (the ful

strength of our vitality) to our search for the spiritual significance of being.

The law of whole-hearted service to God is set forth, in this lesson, in the words "They entered into the covenant to seek Jehovah, the God of their fathers, with all their heart and with all their soul," to which is added an affirmation of loyalty, "And they sware unto Jehovah with a loud voice, and with shouting, and with trumpets, and with cornets."

The power of the spoken word is beyond all estimating. Thinking sets into action the sea of original thought substance, and the waves of this sea wash the shores of the material world in the form of speech. When feeling, thought, and word are all aligned, tremendous results are obtained. Where the whole heart and the whole desire are set upon the Lord (the higher law of life) and fearless words of loyalty to Spirit are spoken, there is an end to the divided mind described in the lesson of last week, and there is an entering into the "rest" of God by the entire man.

QUESTIONS

1. What is man's surest guaranty of success in life?

2. Explain the metaphysical significance of the name Asa.

3. What directs and sustains the machinery of the body?

4. What is necessary to permanent healing? How can it be secured?

5. Explain the positive and the negative sides of man's nature, and give a symbolic reference to their interplay.

6. How may we sacrifice sheep and oxen to Jehovah?

LESSON 3, JULY 15, 1934.

Unity Subject—*Oneness with God.*

International Subject—*God Cares For Elijah.*—I Kings 17:1-7; 19:1-8.

1. And Elijah the Tishbite, who was of the sojourner of Gilead, said unto Ahab, As Jehovah, the God of Israe liveth, before whom I stand, there shall not be dew nor rai these years, but according to my word.

2. And the word of Jehovah came unto him, saying

3. Get thee hence, and turn thee eastward, and hide thy self by the brook Cherith, that is before the Jordan.

4. And it shall be, that thou shalt drink of the brook and I have commanded the ravens to feed thee there.

5. So he went and did according unto the word of Je hovah; for he went and dwelt by the brook Cherith, that i before the Jordan.

6. And the ravens brought him bread and flesh in th morning, and bread and flesh in the evening; and he dran of the brook.

7. And it came to pass after a while, that the broo dried up, because there was no rain in the land.

1. And Ahab told Jezebel all that Elijah had done, an withal how he had slain all the prophets with the sword.

2. Then Jezebel sent a messenger unto Elijah, saying So let the gods do to me, and more also, if I make not th life as the life of one of them by to-morrow about this tim

3. And when he saw that, he arose, and went for hi life, and came to Beer-sheba, which belongeth to Judah, an left his servant there.

4. But he himself went a day's journey into the wilde ness, and came and sat down under a juniper-tree: and h requested for himself that he might die, and said, It i enough; now, O Jehovah, take away my life; for I am nc better than my fathers.

5. And he lay down and slept under a juniper-tree; an behold, an angel touched him, and said unto him, Arise an eat.

6. And he looked, and, behold, there was at his head cake baken on the coals, and a cruse of water. And he di eat and drink, and laid him down again.

7. And the angel of Jehovah came again the secon time, and touched him, and said, Arise and eat, because th journey is too great for thee.

8. And he arose, and did eat and drink, and went in th strength of that food forty days and forty nights unto Hore the mount of God.

GOLDEN TEXT—*Your heavenly Father knoweth that ye have need of all these things.*—Matt. 6:32.

SILENT PRAYER—*I am sustained and nourished by the inner spiritual mind, and I am satisfied.*

Elijah means "Jehovah is God" or "Jehovah God." Jehovah is the Lord God or the spiritual I AM of man's consciousness. This spiritual identity of man is beyond the comprehension of those who live on the plane of the senses or of materiality. Nevertheless this Spirit of the Lord God is on the inner side of every life, just as the sun is behind the darkest clouds. When Jesus, in His first recorded appearance in the synagogue of Nazareth, read from Isaiah the verse "The Spirit of the Lord is upon me," He but called attention to a universal truth.

The Bible pictures the varied activities of man's consciousness under all phases of experience. Omri and Ahab are representative of the external movements of the mind in the whirl of discord that results from lack of attention to spiritual things, failure to recognize the spiritual side of life. Where there is no spiritual development the intellect becomes completely separated from the intuitive faculty, so that the vital forces of the organism are withdrawn from the center of man's being. A drought then sets in, in which the arid nature of the intellect or the rapacity of the senses is seen to be responsible for the impoverishment of the inner life of man. This is the condition brought upon the system by Omri and Ahab when Elijah made his appearance before the latter.

Unlimited substance is to be found only on the spiritual side of life. Therefore man, by giving himself over to materiality or sensuality, shuts himself off from exhaustless supply and becomes subject to limitation. When he reaches the limit of either sensuality or material-mindedness, the spiritual I AM (Elijah) asserts the exhaustion of vitality. Back of so-called natural law there is always a cause in the spiritual

realm. The stopping of the "rain" by the spiritu I AM is indicative of the conserving action of Spirit i preventing further dissipation through the avenues sense or of mere intellect. It is only by the creati power (word) of the I AM that life can be realized a eternal.

Men and women who drive their bodies and exe cise their minds without regard to the divine law su fer various forms of breakdown. The underlying cau of this condition is an exhaustion of nerve substanc The waters of life are withdrawn, because there "no rain in the land." The dissipation of nerve energ is short-lived, however, because the spiritual I A severs the connecting link between man and his divi source. The resulting collapse is for the ultimate goo of the one so cut off, inasmuch as he must find his wa back to health and sanity through obedience to th divine law. He who thus works out his own salva tion knows every inch of the foundation that he ha had to lay down and is careful to build on the immo able rock of Truth.

The spiritual I AM is the guardian of the law, an for its preservation the divine law makes adequat provision. "Eastward" refers to the within; "Cherit that is before the Jordan," to subjective life current The "ravens" that fed Elijah flesh and bread repr sent natural forces moving with the freedom of bird or thoughts in the objective consciousness.

Beer-sheba, which represents the establishing of a agreement ("well of the oath") between the inner an the outer life, belongs to the thought of unificatio through praise (Judah). Here the I AM leaves i servant, while it goes a day's journey further into th wilderness. After a season of extreme physical stre the spiritual powers sometimes appear helpless, eve dormant, as when Elijah slept under the juniper tre Trees, however, represent nerves, and nerves are e pressions of thoughts of unity, so that to sleep und the tree is to recover the store of nerve energy suf

iently to meet future demands. The angel that touched Elijah while he thus slept is a symbol of the pure hought substance of Being, at whose summons man artakes of the bread of life and the living water. Thus trengthened, he is enabled to give perfect expression o his powers (to go "in the strength of that food forty ays and forty nights") and to arrive at Horeb, the ount of God. Metaphysically, Horeb, is a type of the igh spiritual realization that may be attained by ffirming the power and presence of the one inner, ivine sustenance and nourishment. In this high state f consciousness we realize union with the divine.

QUESTIONS

1. What character in this lesson is a type of the piritual identity of man?

2. What takes place when there is no spiritual de- elopment in the life?

3. How does man shut himself off from inexhaust- ble supply?

4. What is back of so-called natural law?

5. What has the creative word to do with life?

6. What do the ravens that fed Elijah bread and esh night and morning represent?

What is the significance of Elijah's sleeping under he juniper tree and being fed there by an angel?

LESSON 4, JULY 22, 1934.

Unity Subject—*The Still Small Voice.*

International Subject—*Elijah Hears God's Voice.*
—I Kings 19:9-18.

9. And he came thither unto a cave, and lodged there; nd, behold, the word of Jehovah came to him, and he said nto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for Jehovah, he God of hosts; for the children of Israel have forsaken hy covenant, thrown down thine altars, and slain thy rophets with the sword: and I, even I only, am left; and hey seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount

before Jehovah. And, behold, Jehovah passed by, and great and strong wind rent the mountains, and brake pieces the rocks before Jehovah; but Jehovah was not the wind: and after the wind an earthquake; but Jehov was not in the earthquake:

12. And after the earthquake a fire; but Jehovah w not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapp his face in his mantle, and went out, and stood in the e trance of the cave. And, behold, there came a voice un him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for Jehova the God of hosts; for the children of Israel have forsak thy covenant, thrown down thine altars, and slain t prophets with the sword; and I, even I only, am left; a they seek my life, to take it away.

15. And Jehovah said unto him, Go, return on thy w to the wilderness of Damascus: and when thou comest, th shalt anoint Hazael to be king over Syria;

16. And Jehu the son of Nimshi shalt thou anoint to king over Israel; and Elisha the son of Shaphat of Abe meholah shalt thou anoint to be prophet in thy room.

17. And it shall come to pass, that him that escape from the sword of Hazael shall Jehu slay; and him th escapeth from the sword of Jehu shall Elisha slay.

18. Yet will I leave *me* seven thousand in Israel, all t knees which have not bowed unto Baal, and every mou which hath not kissed him.

GOLDEN TEXT—*Speak, Jehovah; for thy serva heareth.*—I Sam. 3:9.

SILENT PRAYER—*I am strong in the Lord and in th power of His might.*

When we realize our spiritual origin for the fir time and learn to affirm our dominion over all ou thoughts, we become conscious of a power of which w have previously had no first-hand knowledge. We fin that we can bring to pass, with marvelous alacrity anything we desire either for ourselves or for other simply by affirming it or by speaking our desire alou in the name of God. This new-found ability arouse enthusiasm in us and sometimes leads to a dominee

ing state of mind, even though we may not become actually loud and boisterous in our championship of the Lord. In one who has a natural tendency toward leadership and an ambition to reform the world religiously, the descent of Spirit into consciousness augments this trait tremendously. The result may be termed the "Elijah state of consciousness," which makes for leadership in religion. Exaltation of the personality characterizes the first stages of spiritual illuminaton in many persons. Such exaltaton is not of itself spiritual, but is rather the initial reaction of personality to spiritual influences.

Religious enthusiasts of dominant personality have been responsible for many great movements that have resulted in good to the race. Paul possessed the Elijah tate of consciousness in such measure as to disregard the admonition of the Spirit, which he admitted e understood. He was so determined to explain his illuminaton to the Jews that he went to Jerusalem in ace of an explicit warning not to do so, and suffered he consequences in years of imprisonment. Paul also s responsible for the ecclesiastical machinery of the rthodox church, which is no part of Jesus' philosophy. aul's ambition took a religious turn, and he made an nstitution of what Jesus had intended should free nen from institutionalism.

Elijah championed the cause of God with such zeal nat he became violent and destructive. He was willing o be guided, however, and in the solitude of his mountain fastness he learned the lesson that one must receive the kingdom of God as a little child. He had ain the priests of Baal without mercy, and although e tried to justify his action by recalling that the prophts of Jehovah had first been put to the sword, he uiled to find the God of all comfort in self-justification. od, though omnipresent, was nevertheless absent from ne various manifestations of nature as far as Elijah's erceptions were concerned. Only in the whisper of he still small voice" in his own soul did he recognize

God, and that was doubtless because he was accu-
tomed to communing with his own soul, which he the
fore knew more intimately and more unerringly th
inanimate nature.

"He came thither unto a cave." The cave signif
the secret, inner recesses of the soul. The power
Spirit penetrates the most secret chambers of the mi
and sheds light upon inner darkness. We sometim
feel that we have lost our enthusiasm, our Elijah pow
because we have not the old-time impetuosity and ab
ity to speak the healing word of Truth that brings qui
results. There is no loss in Spirit, however. T
power is penetrating the subjective nature and is he
in reserve in some cavern of the subconsciousness.

The law of our being is activity. We must be d
ing something if we would justify our life. Every o
has at some time asked himself the questions "What a
I doing here?" "What am I accomplishing?" "
what consequence is a single life, even though it
lived according to the highest standard of right
"What is the use?" and so on. Elijah doubtless ask
himself these questions in his despondent hours in t
cave following his escape from Jezebel. They are
summed up in the one query of Jehovah's "What doe
thou here?"

The answer to any and all these is "Go forth, a
stand upon the mount before Jehovah"; that is,
up into the mount of spiritual understanding and a
alyze the situation. We are to discriminate betwe
cause and effect. The inspiration of Spirit sets
activity in both mind and body and if there are stat
of consciousness that resist, they are broken in piec
Yet the Lord is not the agent that does the breakin
though He is remotely the cause. In cases of illne
God is not in the throes of pain and disease. Instea
error is resisting the restorative power of Spirit, a
the result is a great commotion. The Lord is not
the commotion but in the "still small voice" or, mo
precisely, in "a sound of gentle stillness."

Those who are interested in physical rebirth may nd food for reflection in the words of Jesus to His isciples "Elijah indeed cometh, and shall restore all hings: but I say unto you, that Elijah is come al- eady, and they knew him not, but did unto him what- oever they would" and in the accompanying state- nent "Then understood the disciples that he spake nto them of John the Baptist." John, while he was irect of speech to the point of violence, nevertheless howed no impulse towards violence in action. Instead f putting the Pharisees to death for their hypocrisy, e called them to repentance and they obeyed in great umbers. John showed greater fearlessness than Eli- ah, for at the sacrifice of his freedom he pointed out o Herod his lapses from the law, which led ultimately o John's death by such violence as Elijah had meted ut to the priests of Baal. Thus rebirth is proof that he good increases while the evil diminishes in the soul f man.

A Hebrew scholar gives, as a literal translation of he 11th verse of this lesson, this magnificent passage:

"Wind great and strong, rending mountains, shiver- ng rocks before the face of Jehovah—not in storm ehovah! And after the wind, earthquake—not in arthquake, Jehovah! And after the earthquake, fire -not in fire, Jehovah! And after the fire, sound of oft silencing (audible gentle stilling) !"

QUESTIONS

1. What is one of the first results of realizing ur spiritual origin?

2. What is the Elijah state of consciousness? Ex- ain its action in Paul.

3. In what sense was God not in the wind, the rthquake, or the fire?

4. Is God the author of destructive forces? If ot, how do they originate?

5. Explain the part that activity plays in life.

6. How should self-questioning and despondency e met?

Lesson 5, July 29, 1934.

Unity Subject—*Divine Foresight.*

International Subject—*Micaiah Speaks the Truth.*—Kings 22:1-14.

1. And they continued three years without war betwe Syria and Israel.

2. And it came to pass in the third year, that Jeho aphat the king of Judah came down to the king of Isra

3. And the king of Israel said unto his servants, Kn ye that Ramoth-gilead is ours, and we are still, and t it not out of the hand of the king of Syria?

4. And he said unto Jehoshaphat, Wilt thou go with to battle to Ramoth-gilead? And Jehoshaphat said to king of Israel, I am as thou art, my people as thy peo my horses as thy horses.

5. And Jehoshaphat said unto the king of Israel, quire first, I pray thee, for the word of Jehovah.

6. Then the king of Israel gathered the prophets gether, about four hundred men, and said unto them, Sh I go against Ramoth-gilead to battle, or shall I forbe And they said, Go up; for the Lord will deliver it into hand of the king.

7. But Jehoshaphat said, Is there not here a prophet Jehovah besides, that we may inquire of him?

8. And the king of Israel said unto Jehoshaphat, Th is yet one man by whom we may inquire of Jehovah, Mica the son of Imlah: but I hate him; for he doth not proph good concerning me, but evil. And Jehoshaphat said, not the king say so.

9. Then the king of Israel called an officer, and s Fetch quickly Micaiah the son of Imlah.

10. Now the king of Israel and Jehoshaphat the k of Judah were sitting each on his throne, arrayed in th robes, in an open place at the entrance of the gate Samaria; and all the prophets were prophesying before th

11. And Zedekiah the son of Chenaanah made him ho of iron, and said, Thus saith Jehovah, With these shalt t push the Syrians, until they be consumed.

12. And all the prophets prophesied so, saying, Go to Ramoth-gilead, and prosper; for Jehovah will deli it into the hand of the king.

13. And the messenger that went to call Micaiah spake to him, saying, Behold now, the words of the prophets *clare* good unto the king with one mouth: let thy word, pray thee, be like the word of one of them, and speak ou good.

14. And Micaiah said, As Jehovah liveth, what Jehovah ith unto me, that will I speak.

GOLDEN TEXT—*What Jehovah saith unto me, that ll I speak.*—I Kings 22:14.

SILENT PRAYER—

et the words of my mouth and the meditation of my heart
e acceptable in thy sight,
Jehovah, my rock, and my redeemer."

The story in today's lesson represents in symbolical rm the struggle of the intellect to gain spiritual con-ousness. Syria ("highland; swelling up; increas-g") typifies intellectual pride, which is ruled over by otistic, purely intellectual thought (the king of ria). The real self of man (Israel) has no quarrel th the intellectual powers but knows that these ex- within certain definite limits. "They continued three ars without war between Syria and Israel."

The word Israel grows out of the thought of con-ding with obstacles and prevailing over them in der to reach a higher state. Man no sooner deter-nes to gain a better understanding of spiritual things an the battle is joined, and he wrestles until the eaking of the day to win what he seeks. In the fight the higher with the lower self, man's spiritual judg-nt (Jehoshaphat) is involved with the false intellect- concepts (Ahab) that he has allowed to control true nature. By using his better judgment in con-nction with the intellectual powers in which he ces reliance and of which he is proud, he expects to come so unerring in his discernment of Truth that will find himself in possession of spiritual conscious-s as a natural result. This high state of spiritual

consciousness is symbolized by Ramoth-gilead, again which Jehoshaphat and Ahab planned a campaign conquest.

The man who recognizes God's hand at work in l life and wishes to conform all his actions to the vine law, is unwilling to trust his intellectual powe exclusively in any undertaking. Although he may proud of his mental acumen and may rely upon it a measure, he does not make his decisions by it alo but looks to the infallible guidance of Spirit. Jehosh phat, although he declared himself ready to make co mon cause with Ahab and to enlist the full streng of his military equipment in their undertaking, sisted upon first finding whether the campaign w just and right and would be successful. "Inquire fir I pray thee, for the word of Jehovah."

In the days when this story was written prophe was an accredited branch of learning, and schools we maintained in which pupils were taught to develop the intuitional powers. The king of Israel had four hu dred prophets besides Micaiah. These four hundr evidently were not worshipers of Jehovah, and th did not hesitate to employ flattery instead of intuiti where the former would serve. Their gifts of discer ment were employed to gauge the will of their kin and their prophetic function was limited to assuri him of the success of whatever he chose to undertak Their office is typical of the rationalizing that goes in the mind of the natural man when he wishes to a certain thing. First he determines what he desi to do, and then he finds a reason to justify the doi True reason or divine judgment rules desire alwa whereas rationalizing is a mere justification of desi Without realizing what he does, the natural man tionalizes much more than he uses impersonal juc ment. Four hundred to one is a conservative ratio.

Micaiah ("Who is like Jah?") represents the p phetic phase of man's higher consciousness, which p ceives that the powers of Being are active in a

rough man and forsees the end of all erroneous ac-
ities in him, even though for the time being the in-
vidual will is seemingly engaged in promoting these
roneous activities. It also knows the futility of try-
g through personal will to put away the inharmoni-
s results of the idolatrous deeds of that will. Micaiah
d Ahab plainly what the outcome would be if he
ned battle with the king of Syria. This prophetic
ase of consciousness is in direct opposition to the
se intellectual concepts of man. Ahab hated Mica-
because the latter told him the truth about himself.
t better judgment (Jehoshaphat) wishes above all
ngs to know the truth, regardless of whether it bears
man's personal wishes or counteracts them.

It happens sometimes that a man allows his better
dgment to be overborne by considerations of policy
by mistaken decisions of the intellect as well as by
rationalizing of desire. Even though Micaiah spoke
word of Jehovah with unmistakable frankness to
ab in the presence of Jehoshaphat, the latter went
with him against the king of Syria. We refuse some-
es to obey the clear guidance of the Spirit, justify-
our action by the plea that to do so would be sheer
y, lack of common sense, or a shutting of our eyes
universally recognized facts. Some of those who
st God for their healing nevertheless think it wise
take a little medicine by way of precaution. They
get that "the spirits of the prophets are subject to
prophets," and that their faith in God forms their
asure of intuitive Truth, increasing only as they
ke room for more by clearing their minds of false
llectual notions and material concepts. Intuition
not subject to materiality and does not grow in a
terial atmosphere.

Expediency is a false standard of life, and he who
uld gain spiritual consciousness must disclaim this
every other form of falseness. The messenger sent
Micaiah would have had him echo the forecast of
four hundred prophets; but the higher conscious-

ness, which foresees the effect unfolding from cause, will have nothing to do with the easy wa expediency or the will of the majority. "As Jeho liveth, what Jehovah saith unto me, that will I spe Such uncompromising integrity cuts through all s istry and flattery and reveals the truth of God the sure foundation of man's success.

QUESTIONS

1. Of what is Syria a symbol in man?

2. In the fight of the higher with the lower s what is the significance of the word Israel?

3. What does the alliance between Ahab and hoshaphat represent?

4. What faculty in man impels him to learn truth, whether it is favorable or unfavorable to his dertakings?

5. How can we improve our intuitive powers?

6. Does expediency prevent the realization of s itual consciousness?

Not I,
but
CHRIST

"Not I, but Christ," be honored, loved, exalted;
"Not I, but Christ," be seen, be known, be heard;
"Not I, but Christ," in every look and action;
"Not I, but Christ," in every thought and word.

—*J. H. Burke*

SILENT UNITY

"Be still, and know that I am God"

am willing to do the will of God and hereby fulfill the promise of Jesus "If ny man willeth to do his will, he shall know of the teaching."

The Society of Silent Unity, founded more than thirty-e years ago, is the healing department of Unity School, inistering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, ving faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of ose to whom we minister. "Give, and it shall be given to you; good measure, pressed down, shaken together, nning over."

Our Silent Unity group numbers some ninety consecrated rkers who are devoting their lives to God's work for manity. They are proving daily that physical, financial, ental, and spiritual difficulties can be overcome by right-us prayer. Even though everything else may have failed, shall pray *with* you, for we have faith that "with God all ings are possible."

We pray *with* you and also instruct you how to pray the Father in secret in order that you may help yourself. ent Unity is praying always, and your coöperation in ayer is of mutual benefit. Do not hesitate to write to us help because your problem is personal. All correspond-ce is confidential.

Give your full name and address. Address your re-est to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Of the twelve powers of man the will is of r
importance in determining man's relation to
creative source, commonly called God.

Let us say right here that no one can un
stand the real character of God without m
physical study and analysis of mind and its pro
ties. To think of God as an enormously enlar
man, as most persons do, entangles one in a m
of wrong conclusions concerning the nature
creative processes of Being.

Think of Being as an aggregation of ideas w
potential creative capacity but governed in its cr
tive processes by unalterable laws. Mentally
those ideas projected into action in a unive
evolving a self-conscious creature possessed of f
will called man. In the development of m
through the combination of those original ide
behold him arriving at a place in his evolut
where he realizes his power of self-determinat
and consciously begins to choose as his own fi
of action the many pleasant activities of the u
verse and to combine them in his own way.

This phase of man's development is symboliz
in the Edenic allegory as Adam and Eve eating
the fruit of the tree of the knowledge of good a
evil. The tree that bears the fruit of pleasure
the midst of man's body garden is the sympathe
nervous system. Satan, sensation, tempts Ad
and Eve—man—to appropriate or eat of this tr
without listening to the voice of wisdom, Jehov
God. The result is unbridled and unlawful

velopment of the sensory nervous system with ex-ess of pleasure (good) followed by corresponding eaction (pain) evil.

Through this willful perversion of the current f life in the body the whole human family has ecome involved in lust for pleasure, regardless f the divine law; and this has resulted in uni-ersal destruction of an organism that was de-igned to endure.

Here we see how man, to whom Being gives ll its potentialities, has ignored wisdom and has illed to carry forward creation in his own way. y so doing humanity has lost contact with a realm f ideas that would reveal the orderly way in which o use the elemental animal forces, instead of the isorderly way that we find in use in the world.

Jesus Christ regained this lost Eden and like-ise showed us how to regain it by identifying our ind with God-Mind. His prayer was "Not my ill, but thine, be done."

Christ is the name of the God-Mind imaged in very one. When we identify ourselves with that nage, we rise superior to the Adamic man and come unified with the spiritual man. It is in e strength of this supermind that we can say to e man of flesh, "I will; be thou made clean." his is the decree of the Christ in you to your con-ious mind and its visible body, and is the exer-se of the authority given to every child of God. Decree a thing, and it shall be established unto ee."

All manifest substance flows from a realm of ht waves, according to the most modern con-sions of physical science. James says, "Every

good gift and every perfect gift is from above, co
ing down from the Father of lights." God id
are the source of all that appears. Accept t
mighty and all-productive truth and consciously c
nect your mind with the Father-Mind, and y
will begin to realize a prosperity that comes w
unfailing regularity from Being itself.

Freedom of will is innate in man because it
innate in God, whose mind man uses as he wi
So all the powers of man have at their center G
potentialities. From every brain center m
radiates light, the color of which corresponds w
the idea that it represents. Will is the executi
the king of the mind, and its robe is lavender.

HEALING THOUGHT

In the name of Jesus Christ I proclaim to myself and all mankind "I will: be thou made clean"

PROSPERITY THOUGHT

I know that it is the Father's good pleasure to supply me with every needful thing, and I rejoice in my willingness to accept His bounty

(USE FROM JULY 20 TO AUGUST 19)

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

YOU MAY DISCONTINUE your prayers for little A—— B——. She has fully recovered and left the hospital. The evening I wired you for help for the little girl a serious complication had arisen following an appendicitis operation. A number of doctors had pronounced her condition exceedingly grave.

Several hours after I sent you the telegram I telephoned the hospital and was informed that the little girl had begun to improve earlier in the evening and that there was a marked change for the better in her condition. In the face of such evidence, how can we doubt God?

I am most grateful to Silent Unity for their prayers and to the writers in the various Unity publications for what their teachings have meant to me.—*J. E. M., Chicago, Ill.*

FOR SOME TIME you have been praying for my husband's recovery from shell shock that often brought terrible fits of melancholia. He has made marvelous progress. His health is splendid, his brain keen and alive for the first time in fourteen years. I am very

happy to be able to write and tell you this. I feel that at last something really has been achieved and that all this time of praying and waiting has not been in vain. Thank you, and God bless you.—*E. V., Great Yarmouth, Norfolk, Eng.*

I AM HUMBLY GRATEFUL to the Father and to you, dear friends, for the manifestation of His divine goodness. I am happy to report additional progress made in our understanding of God and of the truth of perfect health. I have been able to make a very remarkable demonstration in overcoming the appearance of an attack of lumbago, which I had been prone to think of as chronic in my particular case. My wife and I took the appearance to Him in prayer, and soon the pain and muscular stiffness entirely disappeared. I slept quietly for a time, and arose without a trace of the trouble.

I am indeed truly conscious of the fact that all things are working together for my good, and I am working with them in the wisdom and power of Spirit. —*W. W. T., Atlantic, Iowa.*

ONCE AN ALMOST hopeless case, through Unity teachings I have regained perfect health, and am learning to free myself from thoughts of worry and fear. I feel a closeness to Christ that makes life happy and worth while. I am grateful to you for your help.—*Mrs. J. A. H., Manhattan, Ill.*

YOU MAY DISCONTINUE prayers for G—— S——. Miraculous as it may seem, he regained consciousness and has been discharged from the hospital, after hope had been abandoned for his recovery. The work of God is wonderful. Sincere thanks for your prayers. I inclose a love offering.—*M. S. L., Fairfield, Conn.*

MY THROAT AND NECK have bothered me for some time, and I wrote you about it not so long ago. A day or so after I had mailed my letter the seeming obstruction disappeared, and I have been entirely free

from the trouble ever since. My little daughter E—— also has improved through your prayers. She can walk now without much difficulty and the swelling is gone from her feet and legs. God bless you in your work.—*Mrs. C. R. I., Los Angeles, Calif.*

Filled with Plenty

I AM INCLOSING an offering in gratitude for your help. Our loan went through successfully, and we feel that we owe it all to you. I thank you many times, and may God prosper you in your work.—*Mrs. H. W., Detroit, Mich.*

I MUST EXPRESS to you my appreciation for your prayers. I have been faithful in knowing Truth. I was not only put on the permanent pay roll the first of the month but given a raise in salary. I am very grateful for your help.—*G. A. K., Los Angeles, Calif.*

THOUGH I AM ONLY a beginner in Truth, my affairs have been improving. I am just starting on a new job, which is a wonderful opportunity and a demonstration. I have many things to be grateful for.—*M. S., New York City.*

YOU MAY DISCONTINUE your prayers for me, as I have a good position and everything seems to be working together for my good. We have been able to rent our house, and with the salary I now make we are certainly blessed. Thank you for your wonderful help.—*M. H., Rock Hill, S. C.*

YOU MAY DISCONTINUE your prayers for P—— P——, as he recently secured a good position here. We are very grateful for your help, and we cannot praise your wonderful work half enough. God bless you all.—*H. J., Indianapolis, Ind.*

WE WANT TO THANK YOU and bless you for your help in solving our problems. God has been good to us. Only one day elapsed after we finished our old

job when we were called to investigate this opening. We have accepted the management of a shop here, something that we had dreamed of for years. We give thanks and praise to our heavenly Father and to Unity. God bless you.—*Mrs. F. D. H., Centralia, Wash.*

He Shall Have Abundance

I FEEL CONFIDENT that the combined efforts of the prosperity bank drill and your prayers and mine have been more than fruitful. I now have a position where I work on commission. My checks have been running so high that the firm has decided to put me on a salary. I am very grateful for this demonstration. I am grateful for your loving prayers and help. —*C. P., New York City.*

THE DAILY USE of the prosperity bank drill has brought a deeper realization of the new prosperity into my life, and I am grateful for your prayers. It is through them that this new vision of plenty has been realized. I cannot begin to tell you of all the good that has come to me. I am trying to live Truth to the best of my knowledge.—*O. S., Groton, N. Y.*

THIS IS THE third bank I have filled in the past year. Before I started using the prosperity bank drill my husband was out of work. Now all our family are working and are well and happy. Thank God for your prayers.—*Mrs. L. G. I., Green Bay, Wis.*

I HAVE FOUND that the prosperity bank drill has benefited me greatly. I feel now that the channels of supply are truly opened to me as well as to all of God's children who open the way. I thank you for your prayers.—*Mrs. W. W. H., Philadelphia, Pa.*

PLEASE SEND ME another prosperity bank. I have been wonderfully blessed since using the bank drill. We shall soon have the mortgage on our home paid with money we did not expect to receive. How wonder-

ful is the work of the Lord.—*Mrs. J. H. D., Wapello, Iowa.*

Search the Scriptures

WHEN I BEGAN this study of *Lessons in Truth* I thought that I knew the book very well. I had read it through several times and studied it with other students. I soon found that I had little realization of the deep metaphysical truths it contains. As I studied and meditated on each chapter I found that it met my particular need at that time. I was well along in the study of the eleventh lesson before I really experienced a change in mind and heart. By mind I mean conscious thinking, and by heart feeling nature. Things in the outer are gradually falling in line, and the way grows brighter and better all the while. I have taken a considerable time with this lesson; for while I feel that I know the truths contained in it, I want them made manifest in my life. I may not measure up entirely to the standard, but I am looking more and more to Spirit within for help and guidance and for the solving of all outer problems and conditions.—*Mrs. C. A. L., Reseda, Calif.*

The Sun Stood Still

WE HAVE BEEN BLESSED with a most wonderful rain. It fell beautifully—no storm or wind or terrific downpour, but we had nearly eight inches of needed moisture. We are very grateful to our heavenly Father for this evidence of His unfailing goodness, and to you, dear friends, for your faithful and loving help. —*Mrs. S. E. P., Florence, Tex.*

SEVERAL WEEKS AGO I wrote to you for prayers that we might have rain to save our crops. A hot wind that had been blowing for days was ruining everything. While my letter to you lay unmailed on my desk the sky clouded over, and the air cooled. The hot wind stopped blowing. The next day it rained

and it continued to rain for twenty-four hours. We have had plenty of rain since that time and our crops look fine. You may discontinue your prayers.—*Mrs. D. F., Jamestown, N. Dak.*

My Help Cometh from Jehovah

YOUR MAGAZINES are getting better each month, and they are worth a great deal in helping people to find themselves and to get the greatest happiness out of life. May God bless you for all the good that you are doing for the world!—*H. E. L., Davenport, Ia.*

NOT LONG AGO I was unfortunate enough to scald one leg and foot. I took a statement from *Divine Remedies;* and would you believe that at the end of a few days I was able to walk about? I have had very little pain. God has indeed been good to me and I have had a wonderful cure. God bless you all!—*Mrs. S. O. W., East London, Cape Colony, S. Africa.*

I THINK THAT THE UNITY VIEWPOINT is the clearest explanation of Unity principles that I know. I have read it a number of times, and shall pass it on to my friends; for it is very much worth while.—*B. M. S., Chicago, Ill.*

Come . . . Hearken unto Me

I AM VERY THANKFUL to Unity School for its helpful guidance in various departments of service. This has been the most successful year I have ever known, and I am very grateful.—*C. K., San Diego, Calif.*

I SINCERELY THANK YOU for your prayers, which have blessed and guided me into much good. I am very grateful for the privilege of learning the Unity teachings.—*C. G. V., Portland, Oreg.*

WE DAILY GIVE THANKS to God for the guidance and help we receive from the Unity teaching in our

daily life. We feel we should be lost without the inner consciousness that even a little knowledge of Truth brings, which consciousness, once experienced, forbids any turning back.—*V. M. G., Kansas City, Mo.*

I Am the Light

I AM THANKFUL to God for the spiritual progress I have made through your illumined teachings. They have given me a better understanding of Truth.—*G. J., Jacksonville, Fla.*

I HAVE NEVER BEFORE been so illumined as by your teachings. They are like a breath of pure, fresh air, constantly vitalizing and refreshing one. I praise God that I can understand as much as I can of your work, and I thank Him for the blessings that come to me and mine through your help.—*Mrs. N. O. G., Buffalo, N. Y.*

YOUR PRAYERS have meant daily blessings, illumination, and a rebirth for me. I am an entirely different person—I have a new sense of uplift in my life, a joyousness indescribable. Life has a different meaning for my whole family now. May God bless you and continue to light your way.—*Mrs. F. A. H., Norfolk Va.*

Unto Us a Child

I HAVE A FINE BABY BOY, born the latter part of January. I got along splendidly, due to your prayers. Physicians had told me that I could never have another child, so I consider this a most remarkable demonstration, and I thank God many times a day for His precious gift. I am also grateful that I found Truth in time to manifest His goodness. I pray that Unity may grow and prosper.—*Mrs. M. B., Grand Junction, Colo.*

I HAVE A PERFECT baby girl, she weighs seven pounds, and we are very happy to have a daughter. The birth took place so quickly and easily that it was a real an-

swer to prayer. I am getting along splendidly, and I know this is all due to your faithful and loving care for me. I am deeply grateful for your prayers.—*M. R., Houston, Tex.*

His Truth Is a Shield

MY LITTLE GIRL wrote to you when her dog was lost. She has great faith in God's care. Your letters and prayers came to her, and the little dog was returned to us safe and well. Thank you for helping us along the way. My little girl will write you, but I too wanted to express our gratitude.—*Mrs. E. A. M., Toronto, Ont., Canada.*

SEVERAL WEEKS AGO the roads were slippery with ice and snow. I was driving home from the store with my husband when the car skidded, turned around, and started sliding towards a telegraph pole. I couldn't speak, but breathed, "God, take the wheel." And He did, for we missed the pole by a few inches and stopped sideways on the hillside, unhurt. Praise God and the Unity teachings.—*M. M., Loveland, Ohio.*

Father, I Thank Thee

ONE OF THE PERSONS to whom I sent *Weekly Unity* came in the other day all excited, for she had a splendid offer of a school in a new location, and she wanted me to take the money for a subscription that I had sent her. I said, "No, you take the money and send a subscription to somebody else who needs it; and get a prosperity bank, for it will help you very much." She was using so many "ifs" that I knew that she needed the help.

I praise and give thanks that there is this wonderful help for all who earnestly seek it, and I wonder when I think what might have happened had I not had a little booklet handed to me, by the very man that I am to marry.—*W. C. M., Lakewood, Ohio.*

Help From SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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With respect to giving and receiving, why is it that some of the people who are the most prosperous frequently are positively stingy? They are often a second edition of Hetty Green or Russel Sage on a smaller scale. If giving and receiving worked out according to Principle, how is it that many miserly people apparently dam up any outlet from their supply but their inlet seems to keep in perfect working order just the same?—*Extract from a letter answered by Silent Unity.*

You need to understand what true prosperity is. No actually stingy person has hold of true prosperity. Therefore his outer possessions are but temporary. Such a one has the habit of conservation carried to the extreme and has a mental attitude that leads to the accumulation of "things." He believes in getting money and makes this the dominant desire in his life. Thus he succeeds in obtaining money and lands. But he does not get happiness with them; he is not truly rich in the assurance of bountiful, unfailing, spiritual supply. He does not know God as the one source of all his good; he does not do a righteous amount of loving and wise giving, and so it is only a matter of time until he will part with his possessions. They will not be his to enjoy, or he will lose them in some way. He is not rich at all, but is poor indeed. He never realizes true joy and satisfaction, because he does not lay up treasure in heaven. He is not rich in consciousness or in spiritual Truth, therefore he is never contented or at peace.

Free giving alone, however, does not assure one of

prosperity. There are those who get rid of everything they get just as speedily as they can. What they do not give away, they spend at once on themselves. They have no idea of conservation, and they usually dissipate their mind and body energies as they do their money. Very often in praying for persons for prosperity Unity finds that all they need is wisdom and a measure of conservation in mind, body, and affairs. They need to know how to appreciate what they have from day to day and how to make the very best possible use of it. Frequently, from persons whom we have been treating for prosperity, we receive testimonials to the effect that since we began to treat them their money has gone much farther in supplying their needs. They get so much more good out of it. You see, what they needed was to learn how to use what they already had so as to meet their actual needs, instead of throwing it away on the first desire that came up and then having to go without necessary things.

When a person has reached the place of righteous conservation, he needs to "watch and pray" that he may not let this grow into stinginess. If he does, sooner or later he will reap the result of this error. If not in actual loss of his possessions, he will reap it in dissatisfaction, in some illness of mind and body that is the direct result of his grasping thought, or in some serious outer inharmony. And so we advise tithing. Man needs a steady, orderly method of giving, that he may keep in his mind and affairs a balance that is healthful and that tends to continuous realization of supply.

True prosperity lies in the possession of rich ideas; it is a consciousness of the substance of Spirit as one's ever-present, unfailing, unlimited supply. True prosperity is not the obtaining of many outer "things"; it is coming in conscious touch with the divine possibilities that are implanted in the mind and soul of every man. Wealth of consciousness, wherever or in whomever it exists, is sure to express itself in wealth of

manifestation. One who has this wealth of consciousness may not accumulate possessions in the outer. He may not wish to do so; he knows that he need not do this in order to be rich, since his faith in God and in his own divine possibilities will enable him always to bring into manifestation all that he needs at any time.

The booklet you sent to me implies that I must forget P——. I do not want to do this. I want him to come to see me and love me. I nearly go crazy when he stays away from me.—*Extract from a letter answered by Silent Unity.*

Centering your mind on a certain person whose love you cannot gain by this method will hold you in bondage and make you unhappy. You will shut away the good that can come into your life through other people and other sources.

God gave each person free will, and it is not right to try to influence the emotions and actions of another through prayer for a personal relationship. Life is lived from within, and you must give the boy the privilege of living his life according to his own desires. Love is not for the asking. It comes from the heart and soul, and no one can control the heart and soul of another.

If the boy does not give you the friendship that you desire, do not pray for that which is denied you. Your problem is not with the boy but with yourself. Innate poise, peace, and courage within yourself will help you to make an inner adjustment so that conditions in the outer will not make you unhappy.

Be kind and interested in every one you meet and you will find new interests, new joys, and greater freedom. Time and courage will help you. Personal sorrow will give way to divine freedom.

Does Unity still teach regeneration?—*Extract from a letter answered by Silent Unity.*

Yes, Unity still teaches regeneration, and it shall always teach it; for it is a part of the Truth given by

Jesus Christ for the redemption of mankind. However, by regeneration we do not mean simply an overcoming of the sex problem, as your letter suggests. Regeneration involves far more than sex. "Ye must be born anew." This quotation from the Bible gives an idea of what regeneration really means. It implies a complete cleansing and purifying of the sense man and a putting on of the Christ likeness. "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

You, having studied Truth, know that "twelve tribes" refers to twelve predominant God qualities that seek expression in the mind and body of every person. These qualities must be purified of all sense or negative attributes so that the Christ may shine forth in all power and authority in *each one*. This is regeneration.

When Jesus said, "Seek ye first his kingdom," did He mean, "Seek first constructive thinking"?—*Extract from a letter answered by Silent Unity.*

The kingdom of heaven is the realm of true ideas within man, which is the basis of all constructive thinking. When Jesus said, "Seek ye first his kingdom," He was calling man's attention to his innate supply for every need. This realm of true ideas constitutes the real man, the real self of each individual. To recognize this inner kingdom and use its true ideas in thought, word, and act is to use divine power in demonstrating over outer circumstances and conditions.

Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?

—THE PSALMIST

THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

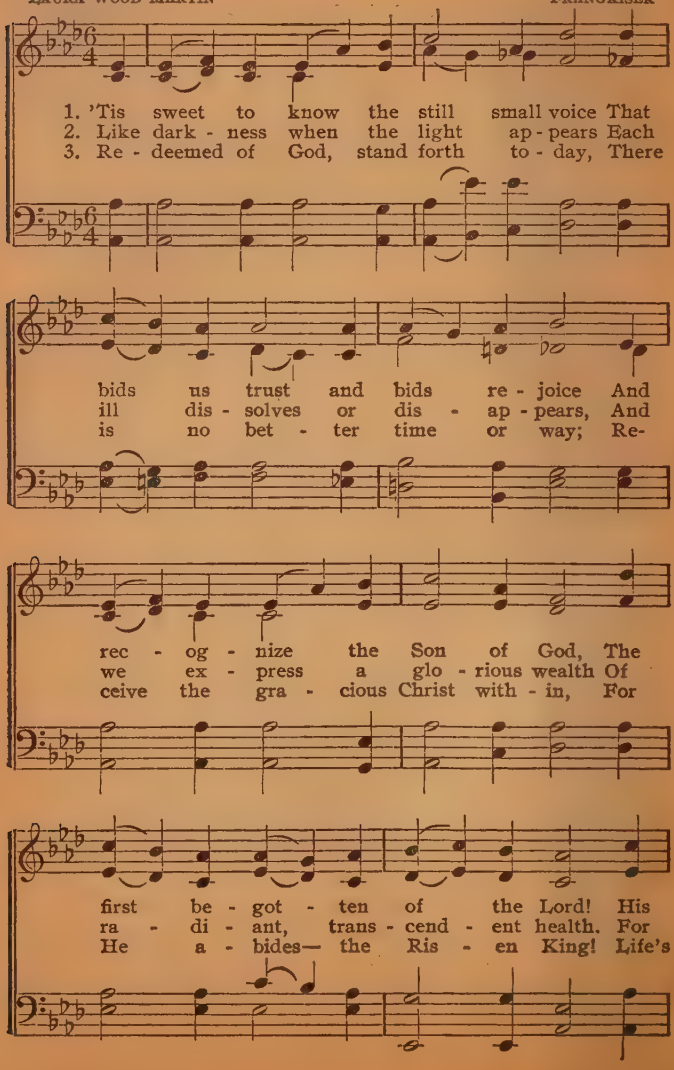
Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

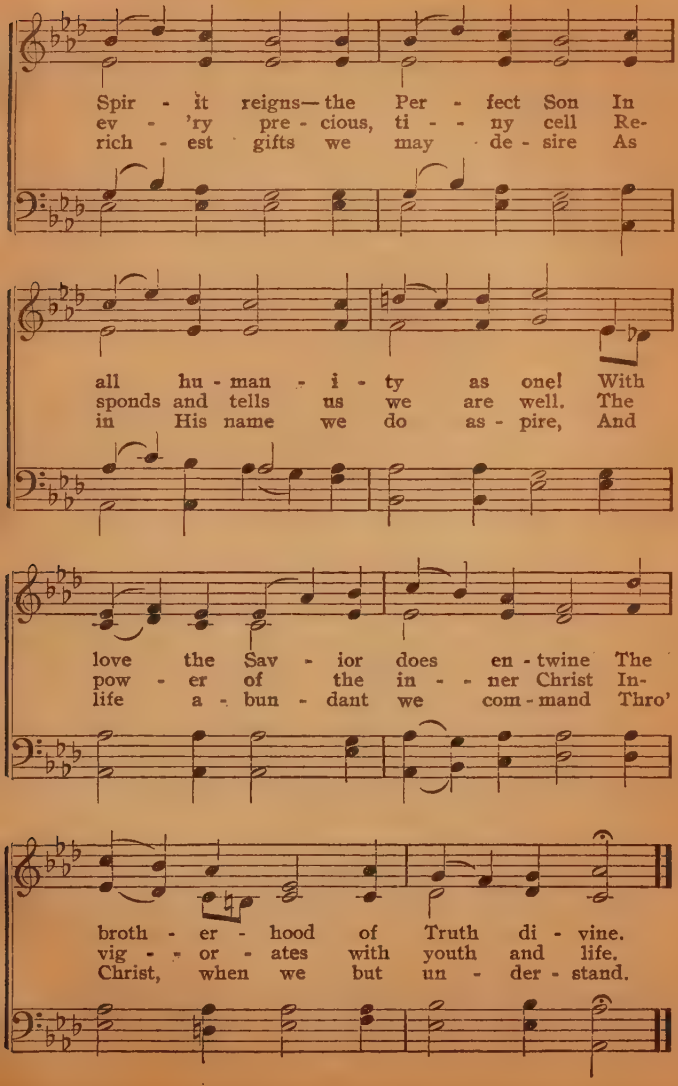
Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

CHRIST IN THE SOUL

Words by
LAURA WOOD MARTIN

Music by
FRANGKISER

1. 'Tis sweet to know the still small voice That
2. Like dark - ness when the light ap - pears Each
3. Re - deemed of God, stand forth to - day, There
bids us trust and bids re - joice And
ill dis - solves or dis - ap - pears, And
is no bet - ter time or way; Re-
rec - og - nize the Son of God, The
we ex - press a glo - rious wealth Of
ceive the gra - cious Christ with - in, For
first be - got - ten of the Lord! His
ra - di - ant, trans - cend - ent health. For
He a - bides— the Ris - en King! Life's

CHRIST IN THE SOUL (Concluded)

Spir - it reigns—the Per - fect Son In
ev - 'ry pre - cious, ti - ny cell Re-
rich - est gifts we may de - sire As
all hu - man - i - ty as one! With
sponds and tells us we are well. The
in His name we do as - pire, And
love the Sav - ior does en - twine The
pow - er of the in - ner Christ In-
life a - bun - dant we com - mand Thro'
broth - er - hood of Truth di - vine.
vig - or - ates with youth and life.
Christ, when we but un - der - stand.

Training School Off to a Good Start

The Unity Training School is starting off on what promises to be its best year so far. The registration for the first term was good, and we expect a still larger one for the second term, which begins July 2 and continues till July 30.

If you are planning to attend during the second term, you will have the opportunity to study some very interesting subjects: Charles Fillmore will conduct a course in The Fourth Dimension; H. B. Jeffery, in Healing Principles, Christianity, and Higher Mysticism; E. V. Ingraham, in Basic Principles and The Silence. Mr. Ingraham will also give one public lecture in the Amphitheater.

Plan to arrive at Unity Farm at least a day ahead of time so as to enroll at the very beginning of the term and thus receive four weeks' full credit. This will also give you time to get comfortably located. Write for the School catalogue, which gives full details.

A Source of Real Joy

There is real joy in being the means of helping another to set his feet upon the pathway of Truth, as is evidenced in the following paragraph taken from a letter that we received:

"I thank you for writing and telling me how Truth has helped the two persons to whom I sent subscriptions. I am happy to know that I am helping them to find God as I have found Him. I am sending three more subscriptions to others whose names I inclose."

Members of the Help-One-A-Month Club experience joy in the fullest measure by sending once a month to some friend a subscription for one of the Unity periodicals. The privilege of joining the club is extended to Unity readers everywhere. If you care to become a member, address a card to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

A Systematic Study Course

If you are planning to study Truth, remember that in order to get the most benefit from it you should go about it in a systematic way. Realizing the need of systematic study on the part of many of our readers who do not have access to outside classes, Unity conducts a course of study by mail, which you will find both practical and thorough. Your lesson assignments are prepared at home, then mailed to the School for grades and corrections. Your progress will depend upon your own interest and efforts. Let us send you a folder giving full information about this home study course. Write to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

Unity Spreads Joy in a Sanatorium

From a sanatorium in California comes a letter in appreciation of Unity literature received from Silent-70, the missionary department of Unity School of Christianity. The letter speaks for itself:

"Thanks for your nice letter and for the literature for distribution. The patients all send their thanks and appreciation to Unity for the literature you have sent. They get much good from it.

"The other patients have all noticed my improvement. I feel so well and happy, and I have gained about seventeen pounds. I have such peace of mind that nothing worries or disturbs me any more.

"I am so thankful for what Unity has done for me, and I am eager for others to find out what it will do for any one who will put it into practice."

Silent-70 sends Unity literature free of charge to institutions of all kinds. Its work is carried on by means of love offerings from loyal Unity students.

Appearing This Month in Other Unity Periodicals

It Pays to Put God First

When we think of our own calamities and financial losses let us turn back to the Old Testament and read of the afflictions of Judah as recorded in the Book of Joel. Locusts had devoured every green thing, and a prolonged drought had dried up the springs and parched the ground. Things seemed hopeless, yet the people were told that Jehovah would restore to them the years that the locusts had eaten, if they would turn to him in sincere earnestness. Dr. C. O. Southard has made this bit of Bible history the basis of an interesting article in which he tells you how to regain the things you have lost. It appears in *Weekly Unity* this month, its title being "Recouping Our Losses."

Surgeon Suggests New Master Motive

Dr. William S. Sadler, famous surgeon and psychiatrist, believes that a new order of things is at hand; that man's old driving impulse to amass wealth will be supplanted by a new master motive and controlling purpose, resulting in true happiness. Dr. Sadler was recently interviewed by T. Otto Nall, and the interview is reported in the July issue of *Progress* under the title of "New Minds for Old." The Doctor's remarks are frank, friendly, and illuminating.

A Better Job May Await You

If you should lose your job, remember that this

may be the first step in your advancement to a better one. The July issue of *Good Business* records some true incidents in support of this statement. The article, written by Godin V. Green, is entitled "Truth Picnic." This picnic was held in a California park, and every person who took part in the day's activities had made a definite demonstration of prosperity as a result of applying the principles of Truth. In fact, the day was an occasion of thanksgiving to God for the blessings they had received. This article has a message for you.

Patty Finds a Friend

Readers of *Wee Wisdom* will be delighted with the July number, which is especially rich in attractive material. One of its best stories is "The Red Lacquer Box," by Alice Cook Fuller, in which Patty tells of her experiences in far-away China. Patty's home is in Colorado, but she and Mother and Dad are spending a year in China where Dad is surveying oil lands. Patty finds the Chinese people an unfailing source of interest, especially little Wang Ssu, who becomes her fast friend. This story is instructive and it teaches a lesson in true neighborliness.

"Finish Every Day and Be Done with It"

This thought from Emerson has a special meaning for the person who habitually torments himself with thoughts of past mistakes. Many persons actually drive away joy by indulging in unhappy memories, by dwelling constantly on past failures and unpleasant experiences. If you are trying to let go of the past to make room for today's happiness, you will find help in the article "How to Forget," appearing this month in *Unity Daily Word*.

CLASSIFIED DIRECTORY

Unity Centers and Unity Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Birmingham— *** Unity Cen, Massey bldg
Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 311 W Monroe
Tucson— * Divine Truth Institute, 648 N 7th

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand
Alhambra— ** Unity Cl, 16 W Alhambra
* Unity Cen, 19 W Main
Bakersfield— ** Unity Cen, Woman's Club bldg
Berkeley— ** Unity Cl, 1176 Colusa
Burlingame— * Meta Cen, 209 Park Road
Eagle Rock— ** Unity Cen, 2122½ Colorado
Glendale— *** Unity Cen, 119 S Kenwood
Hollywood— *** Unity Lib, 1030 N Western
§ Truth Center, 6633 Sunset
Inglewood— ** Unity Tr Min, 426 E Queen
Ione— *** Unity Study Cl, Main & Preston
Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut
Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, 839 So Grand; Unity Cl, 1532 Wilshire blvd; Christian Unity, 148 N Gramercy
* Westlake Unity Fellowship, 1812 W 7th; Unity Truth Cen, 815 S Hill; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Church of Divine Healing, 1684 W Adams
§ Home of Truth, 1975 W Wash
Napa— * Mrs Ralph Wilson, 938 Seminary
North Long Beach— *** Unity Soc, Cerritos & Artesia
Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale
Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove
Redlands— ** Leona Ballou, 906 Tribune
Richmond— *** Beulah Tiller, 146 2d
Riverside— ** Unity Cen, 3954 8th
Sacramento— *** Unity Cen, 2130 21st
San Bernardino— *** Unity Cen, 701 Arrowhead Ave
San Diego— *** Unity Soc, 1017 7th
San Francisco— ** Unity Temple, 115 O'Farrell
* Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
§ May Wiggin, 177 Post
San Jose— § Christian Assembly, 72 N 5th
Santa Ana— *** Unity Soc, Commercial bldg
Santa Barbara— § Truth Cen, 227 E Arrellaga
Santa Cruz— *** Truth Cen, 151 Garfield
Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean
Santa Rosa— ** Unity Cen, Masonic Temple
Stockton— *** Unity Cen, 822 N Center
Van Nuys— *** Unity Cen, 14550 Victory
Whittier— *** Unity Soc, 410 S Greenleaf
Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg
Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th
Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
New Haven— ** Unity Study Cl, Duncan Hotel
Stamford— *** Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cl, (col) 745 Marion
* Herbert Rodwell, 110 N Beach
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— ** Unity Cl, 321 S Mass
Miami— ** Unity Cen, 128 S E 3d
Orlando— *** Unity Cen, 409 S Orange
St Petersburg— *** Unity Church, 646 5th AVE S
Tampa— *** First Unity Soc, De Soto Hotel

GEORGIA

Atlanta— § Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main
Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 5105 Michigan (col)
* South Side Cl, 4307 S Mich (col)
§ Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan
Decatur— *** Unity Cen, 308 W Main
Galesburg— ** Unity Cen, 46 E Grove
Moline— *** Unity Cl, LeClaire hotel
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, 765 20th Century bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E
Davenport— *** Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, 42d and Rollins
Sioux City— *** Unity Cen, Martin hotel
Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Lawrence— *** Unity Cl, Eldridge Hotel
Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Lexington— *** Unity Cen, Northern Bank bldg
Louisville— *** Truth Cen, 1322 S 4th
* Down Town Truth Cen, Kentucky hotel; Broad Way Truth Cen, Breslin bldg

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield
§ Home of Truth, Hotel Vendome

MICHIGAN

Detroit— *** Unity Cen, Maccabee bldg
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo— *** Unity Cen, 209 W Dutton
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 415 Dakota
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, Jewell bldg; Unity Soc, 913 Tracy
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings Way hotel; Unity Soc, 5579 Pershing; So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Cane

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 17 Dunn Block
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Elks' Hall

NEBRASKA

Lincoln— *** Unity Soc, 423 Electric Bldg
Omaha— *** Unity Cen, Electric Bldg
* Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Montclair— ** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 306 E Central
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 3 Albee square
Buffalo— *** Unity Cen, 154 Lancaster
§ Buffalo Unity Soc, Statler hotel
Chautauqua— *** Truth Students Home, 49 Scott
New Rochelle— ** Unity Cen, 271 No ave
New York City— *** Unity Soc, 11 W 42d; Center of Truth, Hotel Roosevelt; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel
§ Church of Truth, Salmon Tower bldg
Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East ave
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— ** Unity Soc, 610 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, Carter hotel
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Truth Cen, Fine Arts bldg
Hamilton— *** Unity Temple, 117 Ross
Middletown— *** Unity Temple, 1014 1st

Toledo— * Church of Universal Truth, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Oklahoma City— * Absolute Divine Science, 215½ W 12 st
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie— § Truth Cen, Lawrence hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— § Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

RHODE ISLAND

Providence— * Occult Book Cen, 604 Westminister

TENNESSEE

Memphis— ** Unity Cl, 1352 Madison
Nashville— *** Unity Truth Center, 2000 West End ave
§ Lily Condi Smith, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— *** Unity Cen, Driskill hotel
Dallas— *** Unity Assb, 1101 Burt bldg
** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 305 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milam bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— * New Thought Soc, Eagle Chambers
§ Divine Science Cen, 99 King William
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, 175 Pitts, N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— § Truth Cen, 720½ Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd, Upton B'head
* Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Leicester— * Emma Danson, 94 Upper Kent st
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, Royal Institution Colquitt
London— * L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
§ Truth Cen, Courtfield Gardens, Earl's Court
Manchester— *** Unity Cen, Greg's Bldg 1, Booth Square

GERMANY

Heilbronn am Neckar— * H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 30 York Place
** Practical Christianity Cen, 16 Royal Terrace

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

UNITY PERIODICALS

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
GOOD BUSINESS—*Combines Truth with business*
PROGRESS—*The magazine with the modern outlook*
WEE WISDOM—*Teaches children to live happily*

(All Unity periodicals $1 a year each)

Charles Fillmore Back at Home

In all the years of his work at Unity School Charles Fillmore has had only one real vacation. And judging from the reports of his many activities on the West Coast since the first of the year, we wonder if he has had a vacation after all. But he looks as if these months in California have agreed with him, and now he is back at his old post teaching at the Unity Training School. No doubt he has many new and rich ideas to give his class as a result of his trip west.

Series to Feature Bible Characters

Every person is interested in the great characters of the Bible, men and women who were intensely human and at the same time preëminently spiritual. For this reason you will enjoy a series of six articles by Alice M. Hopkins entitled "Great Demonstrators of the Bible," to begin in the August number of *Unity*. Each article features a familiar Bible character and shows how he became a great demonstrator of Truth without knowing anything about the Truth movement. The first one presents "Abram, a Friend of God." The second, to appear in October, is "Joseph, the Dreamer."

Expand Your Idea of Being

"In whatever consciousness of good we find ourselves now divinely established, let us make a beginning right there in the expression of a still more expanded idea of Being," says Genevieve Courtney Maurer in her book *The Christ Way of Living*. In the chapter "Established Results" you will find some definite suggestions for extending your demonstrations to include health, supply, and other phases of well-being. This delightful little book brings you eight chapters of helpful teaching.

An Appropriate Parting Gift

Perhaps you have a friend who is planning to take a long journey, and you are wondering about an appropriate parting gift. What could be nicer than one of our lovely flexible-bound books? These are convenient to tuck into one's luggage; they are delightful to handle; and they give out a teaching that is priceless. In flexible binding you can obtain the following books: *Adventures in Prosperity,* by Ernest C. Wilson; *Christian Healing* and *The Twelve Powers of Man,* by Charles Fillmore; *Creed of the Dauntless* and *Open Doors,* by F. B. Whitney; *Lessons in Truth* and *Miscellaneous Writings,* by H. Emilie Cady, *Lovingly in the Hands of the Father,* by Evelyn Whitell, and *Truth Ideas of an M. D.,* by Dr. C. O. Southard.

Readers Approve "Lessons in Truth" Week

Some time ago we asked Unity students everywhere to join us in a week's intensive study of the book *Lessons in Truth.* We received many letters expressing approval of our plan, and we were indeed grateful for the hearty response accorded it. We share with you here some of the numerous comments:

"I read and studied *Lessons in Truth* as you requested Unity readers to do, and it seemed as if I got a better understanding of it than ever before." —*Mrs. M. A. P.*

"I want to say that I think we should have a yearly get-together on *Lessons in Truth.* The intensive study was a blessing to me. I seemed to get much out of it in understanding and faith—a feeling of well-being as we studied all together."—*Mrs. L. D.*

"It was with equal pleasure and benefit that I united with you in the daily reading of Dr. Cady's *Lessons in Truth.* I read it often and always find it most interesting, and each time I am more impressed with its clean and beautiful simplicity."—*M. C. H.*

True Prayer

Much has been written about prayer, for it is a subject of unfailing interest and importance to every person. H. B. Jeffery's booklet *When Ye Pray* compares the various methods of prayer, pointing out what the author believes to be prayer in its highest form. It also analyzes the Lord's Prayer, sentence by sentence, and devotes a short chapter to the subject of "Jesus Christ." This booklet is rich in Truth.

No Charge for Postage

For the benefit of new readers we wish to announce that all Unity publications are sent out postpaid, not only to points in the United States but in all foreign countries as well. Thus when you read our price list you will understand that the figures named represent the actual cost to you, no matter in what country you live.

The Path to Truth

The starting point to Truth is right where you are and the time to begin is now. But doubtless you want to know "how." Of course no teacher or book can actually impart Truth to your consciousness. Truth will be revealed to you by the Father as you earnestly seek more and more to know His will. However, there are simple helps that serve to guide you in the right direction, and one of these is Charles Fillmore's booklet *Directions for Beginners.*

A part of this booklet explains the basis of life and its manifestations, and then comes a daily drill, helping you to make practical application of the truths that you have learned. *Directions for Beginners* has guided many into Truth.

A Companion to the Book of Books

The Metaphysical Bible Dictionary should have its place right beside your Bible, for it helps you to gain a deeper, clearer understanding of Scriptural words and passages by bringing you their metaphysical interpretation.

The *Metaphysical Bible Dictionary* is, as far as we know, the only book of its kind. In it you can look up any Biblical name, learn its meaning, its metaphysical significance, and its location in the Bible. The book is bound in rich brown fabrikoid, gold-stamped, and gilt-edged. It contains 706 pages, 7 by 10 inches.

On Helping Others

Should one try to dominate the will of another in order to develop him spiritually? No doubt you have asked yourself this very question, and are still wondering if the answer is yes or no. Let Charles Fillmore answer it for you in his book *Christian Healing.* This book devotes a chapter to "Will and Understanding," and you will find in it the answer to your question. Twelve lessons with question helps make up the contents of *Christian Healing,* a book for advanced students of Truth.

Your Chance to Help

Will you be responsible for helping at least one child to get the right start in life? "But I'm not a teacher or benefactor," you may say, "and how could I do such work?" You could let *Wee Wisdom* be your substitute. It is a magazine that trains both heart and mind, developing a child's character through directing his thoughts into the right channel. Every feature in *Wee Wisdom* contributes in some way to his spiritual growth. Why not choose today some child who needs guidance and send him a year's subscription for *Wee Wisdom?* The amount you spend will be small in proportion to the good you will accomplish.

True Riches

A talented artist suddenly found himself financially embarrassed. Straightening his shoulders, however, he declared, "I may be 'broke' but I'm never poor." This man had discovered a great secret—the true riches of his inner life.

This incident reminds us that Ernest C. Wilson's book *Adventures in Prosperity* can help you to discover the greatest wealth that life can bestow—wealth that nothing in the world can take away from you. It brings you eleven chapters of constructive teaching that, if put into practice, will help you to banish lack from your consciousness and to attract to yourself life's best gifts.

Price Reduced

We have lowered the price of *Methods of Meditation* from 35 cents to 25 cents a copy. This booklet by Jennie H. Croft gives simple, practical directions for going into the silence and getting the most benefit from it. The author is a writer of authority, having spent many years in teaching the methods and practice of the silence.

Try This Prayer

"I place myself and all my affairs lovingly in the hands of the Father, with a childlike trust. That which is for my highest good shall come to me."

Many are the persons who have been helped through the use of this affirmation. It comes from a true story told word for word as it happened, and you will find it in the first chapter of the book *Lovingly in the Hands of the Father,* by Evelyn Whitell.

You will find nine other interesting chapters in this book applying Truth principles, most of them written in narrative style.

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	*Divine Remedies		.50
	Heal Thyself	cloth	1.00
On Prosperity	Adventures in Prosperity	flexible $2; cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	All Things Made New	cloth	1.00
	Beginning Again		.35
	*Christ Way of Living, The		.50
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	*Song of Life, The		.10
	Sunlit Way, The	*German or English*, cloth	1.00
	*Truth Ideas of an M. D.	flexible $2; cloth	1.00
	What Are You?	*German or English*, cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	*Four-Leafed Clover, The		.50
	Lessons for Young Students		.25
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

RESULTS FROM THE BANK DRILL

"I have had steady work since I resumed the use of the Bank drill a few weeks ago and things come to us just as we need them. We have not wanted for anything in all the time we have been practicing it."—P. St. J.

Let this message from one of our Prosperity Bank friends encourage you to send for a Bank, and use the drill to help you make a demonstration of prosperity. Your efforts will be supplemented by the prayers of Silent Unity. And while the Bank drill is helping you, *Unity* magazine will be benefiting the friends for whose subscriptions you save in your Bank.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank with full instructions, and enter a twelve-month subscription for *Unity* for each of the friends named below. I will use the Bank seven weeks and save $3 to pay for my order. I desire the prayers of Silent Unity for my prosperity.

Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

My name .....

Street and number .....

City ..... State .....

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TRUTH IDEAS OF AN M. D.

BY DR. C. O. SOUTHARD

+ A NEW BOOK TO BE RELEASED JULY 1 +

Some of the subjects presented

Why Grow Old?
Speaking of Colds
This Miracle of Healing
The Power of Suggestion
Demonstrating Good
Bridling the Emotions
Energy and Life
Thoughts on Self-Control
Metaphysics a Science
Looking Forward

This book by a member of the medical profession is of particular interest because it points out clearly the relation between medical science and spiritual science. Each chapter is complete in itself, and has been published as an article in some Unity periodical.

(Advance orders will be appreciated.)

Truth Ideas of an M. D. will measure 5¼ by 7½ inches to conform with our standard volumes. It will be cloth-bound; price,

$1

Flexible, $2

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Missouri

In God's Employ

By BONNIE J. MCCLELLAND

Who looks about shall find a task to do,
  Perhaps some needed service to perform
That brings a hidden resource into view,
  Or lends to life a fuller, fresher charm.

Who looks within shall find the guiding thought
  That points him to the work God has assigned;
For each man has an aptitude untaught,
  A talent lent him by the all-wise Mind.

Who looks to God shall find full recompense,
  Paid in the precious coin of peace and joy;
Love's labor is not lost, for Providence
  Supplies the needs of all in God's employ.

So in thy Father's business shalt thou find
  Thy rightful place is waiting here and now:
To Jubal was the harp of praise assigned,
  To Tubal-cain the making of the plow.

Then use each talent, whether great or small,
  Assured that He who gave it knoweth best.
In God's employ there is a place for all,
  And in His service every task is blest.